

Ecclesiastes

A Discourse concerning the Use

OF

PREACHING

as it falls under the rules of Art.

THE SECOND PART

The most proper Rules and Rules of Art, for the
Invention, Book, Exposition, and Application of
be furnished with such Principles as may be necessary
that should not be so

Very seasonable for these Times, written by
great, and skillfull Labours

The second Edition

By JOHN VV. M. A.


Who is sufficient for this charge?

L O N D O N.

Printed by M. F. for Samuel Gellibrand, who may be sold at
the sign of the Brazen Serpent in Pauls Church-yard 1677.

Library of the
UNION THEOLOGICAL SEMINARY
New York

To the READER.

 Have been encouraged to some enlargement of this Treatise, in that part of it, which concerns the account of Books and Authors. There is here some Addition to the severall kinds of them. And because it would be of excellent use, if the many choise Treatises upon particular subjects in Divinity, were so distinctly reduced, that a man might have recourse to them upon any emergent occasion, therefore I have here attempted something to this purpose, namely, to refer them unto the severall heads in the Analysis of Divinity, towards the latter end of this book.

The Latine or Greek Tracts of the ancient Fathers and other eminent Writers, are already thus reduced under severall heads in Bolduanus, Draudius, Molanus, &c. by whose direction it is easie to finde the chief Authors or Discourses in those languages upon any particular subject.

The like is here endeavoured for our English Treatises, which for their clearnesse and fulnesse in matters of practicall Divinity, are generally esteemed to be of speciall use and eminency.

TO THE READER

It cannot be expected but that the first attempt in
kind, must needs be very defective. But it is easie for any
one to alter, or add, as his own better experience shall di-
rect.

I did further intend by some mark or note to have distin-
guished the Commentators, according to their severall
times and Professions, whether Fathers, Rabbies, Pa-
pists, Lutherans, Calvinists. The nature of their works
and comments, whether more brief, by way of Annotation,
or more large, by way of Questions, or Analysis.

Common places, or Doctrines,
whereby younger Students might be directed in the choise
of these severall kinds. But I am forced for the present to
lay this aside, as being a businesse which will require more
pains and leisure, then my other necessary employments
could permit.

ECCLESIASTES

The Gift of PREACHING.



IT is the end of all *Sciences* and *Arts* to direct men by certain rules unto the most compendious way in their *knowledge* and *practise*; those things of which in our selves we have only some imperfect confused notions, being herein fully and clearly represented to our view, from the discoveries that other men have made after much study and long experience. And there is nothing of greater consequence for the advancement of Learning, then to finde out those particular advantages which there are for the shortest way of knowing and teaching things in every profession.

Now amongst all other callings, this of *Preaching*, being in many respects one of the most weighty and solemne, should therefore have its Rules and Canons, whereby we may be directed the easiest, readiest way for the practise of it.

Besides all those Academicall preparations by the study of Languages, Sciences, Divinity, with which men should be qualified, & predisposed for this Calling, I say besides all these, there is a particular art of Preaching, to which if Ministers did more seriously apply themselves, it would extreamly facilitate that service, making it both more easie to us, & more profitable to others.

There are two abilities requisite in every one that will teach and instruct another: { *Substantia*, }

{ *Explicativa*. } A right understanding of *Like 22. 15.*
found doctrine; an ability to propound, confirm, and apply it unto the edification of others. And the first may be without the *Qua.*
other. As a man may be a good *Lawyer*, and yet not a good

Pleader, so he may be a good Divine, and yet not a good Preacher.

One chief reason why divers men, otherwise of eminent parts are herein so slow and unskillfull, is because they have not been versed in this study, and are therefore unacquainted with those proper rules and directions, by which they should be guided in the attaining and exercise of this Gift.

It hath been the usuall course at the University to venture upon this calling in an abrupt over-hasty manner. When Schollers have passed over their Philosophicall studies, and made some little entrance upon Divinity, they presently think themselves fit for the Pulpit without any further enquiry, as if the gift of Preaching and sacred Oratory were not a distinct Art of it self. This would be counted a very preposterous course in other matters, if a man should presume of being an Oratour because he was a Logician, or to practise physick because he had learnt Philosophy. And certainly the preheminance of this profession above others, must needs extreamly aggravate such neglect, and make it so much the more mischievous by how much the calling is more solemn.

Now there are severall Treatises of many learned men, both Protestants and others, who have written particularly and largely upon this very subject, concerning the *Art of Preaching*, wherein they have laid down such various helps and rules, as they from their own practise and long experience have found most usefull. Amongst whom, these are some of the most eminent, and common.

Hen. Aisted. *Theologia Prophetica.*

Feid. Baldvini. *Instructio ministrorum.*

Rich: Bernard. *The faithfull Shepheard.*

Ioh: Clark. *Oratoriae sacrae encyclogia.*

Lamb. Danci. *Methodus 3. Scripturae in concionibus tractanda.*

Hen: Dietl. *De ratione studii Theologici.*

Des. Erasmi *Ecclesiastes.*

Nichol: Hemingius *De Pastore.*

Barth: Keckermanus *De Rhetorica Ecclesiastica.*

Georg: Latas *De ratione concionandi ad Method. Anglican.*

Will: Perkins *Concerning the art of Prophecy.*

Ioh:

De *predicatione evangelica.*

Abrae Sculteti *Axiomata concisionis.*

Will: Zepperus *De arte* ^{*Shabueli*} *Induciones.*

Besides these, there are above forty other Authors, who have writ particularly upon this subject, recited by *Drandus* in his *Bibliotheca classica*, under the head of *Concinnitas Instructio*, p. 134. To which may be added the directions to this purpose so briefly and fully comprehended in the *Directory*, besides those many other discourses wherein these things have been largely handled on the by, though not chiefly intended. In all which many learned men have laid down various rules, which to them according to their severall *Genius* and observations seemed most usefull.

So is: Melanus
in *Bibliotheca
matrimonii*,
under the head
of *Concinnitas
mores*.

And we must not doubt but that in this as well as in all other professions, every days experience may yield some further advantage, by discovering yet more facile compendious directions to furnish a man for this calling. And that is the inquiry which is aimed at and attempted in this following discourse.

This service of preaching may be considered under a double notion, as a ^{*Duty.*} _{*Gift.*}

It is here insisted upon onely in the second sense, and may be thus described.

'Tis such an expertnesse and facility in the right handling and dividing the word of Truth, as may approve us to be Workmen that need not to be ashamed.

It does require both ^{*Spiritual*} _{*Artificiall*} abilities.

1. Such *spirituall* abilities as must be infused from above, whereby our judgement and affections shall be made experimentally acquainted; with all those sacred Truths, that we are to deliver unto others. The onely way for the attaining of these, is by prayer, an humble heart, and a holy life.

James 1.5.
Psal. 119.9.
John 7.37.

2. Such *artificiall* abilities as are to be acquired by our own industry. And these are either more *generall*, as skill in all those arts and languages, which are required as predispositions: Or more *particular* and immediate, for the act of Preaching, or making Sermons, to which the chief helps are these three; Me-

Method.
Matter.
Expression.

Each of these do contribute mutuall assistance unto one another. A good *method* will direct to proper *matter*, and fitting *matter* will inable for good *expression*.

By *Method* I understand an art of contriving our discourses in such a regular frame wherein every part may have its due place and dependence: which will be a great advantage both to

{ Our selves.

{ Our hearers.

1. To our selves, and that both for *Invention* and *Memory*. A man may more easily find out things, when in stead of seeking for them at randome he can have direct recourse unto all those places and heads, from whence they may be most naturally collected. And more easily retain them, when they are linked together and not scattered; Method being as a chain, in which if a man should let slip any one part, he may easily recover it again, by that relation and dependence which it hath with the whole.

2. And so for benefit of the hearers likewise, who may understand and retain a Sermon with greater ease and profit, when they are before-hand acquainted with the generall heads of matter that are discoursed of. 'Tis but a bad rule in *Alfred*, where he advises to conceal, and alter the method for variety sake. *Crypsis dispositionis tollit fastidium auditoris*. This may be true of itching curious hearers, but not of such as regard their own profit and edification.

An immethodicall discourse (though the materials of it may be precious) is but as a *heap*, full of confusion and deformity, the other, as a *Fabrick* or building, much more excellent both for *beauty* and *use*.

There might be divers kinds of Methods prescribed, according as mens own *fancies* and the variety of *subjects* and *occasions* shall require. But that which our gravest Divines by long experience have found most usefull is this of *Doctrine* and *Vse*.

This in the nature of it is very easie, and therefore most *natural*, being generallly appliable unto any subject. In the true

Theol. prop.
phet. par. 1.
cap. 10.

ritu

The gift of PARRACHINO.

Heads of it, tis as full and *comprehensiv* as any other, taking in all such notions as are any way usefull or proper. In the *branches* and gradations of it, tis very *Logicall*, putting homogeneous things together, handling generals first, and particulars after.

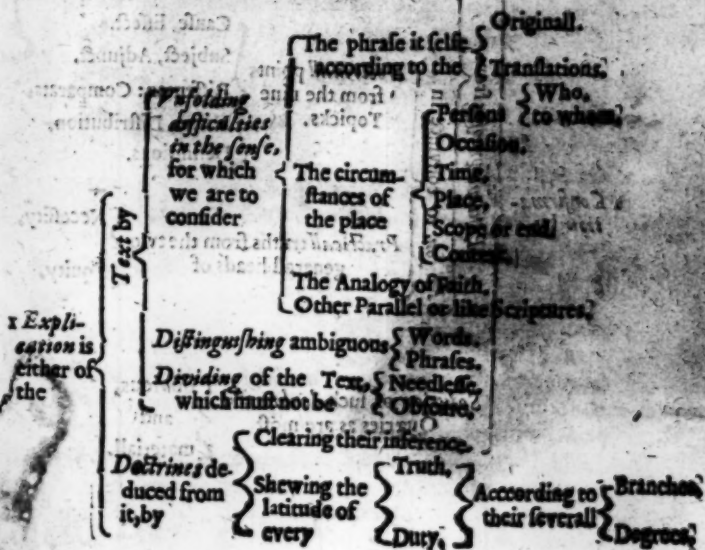
The principall scope of a divine Orator should be to

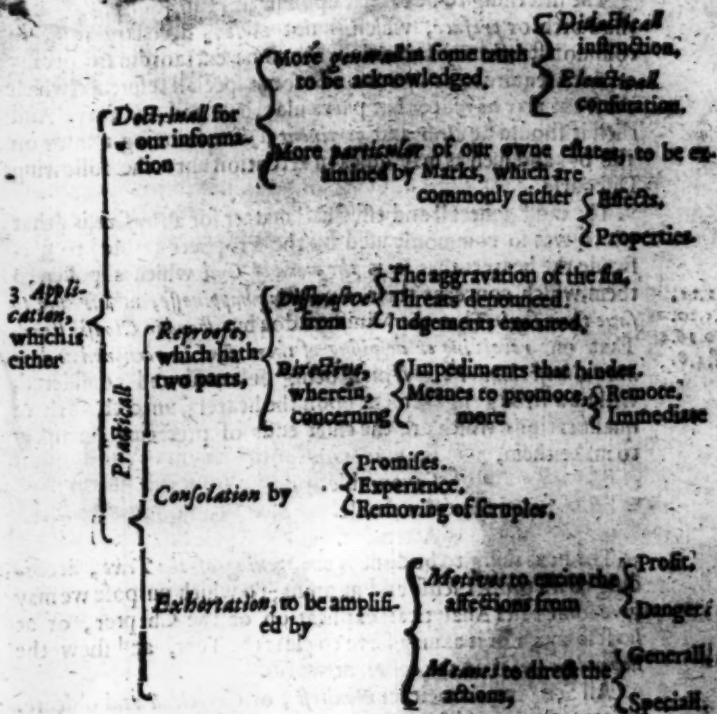
- Teach clearly.
- Convince strongly.
- Perswade powerfully.

Sutable to these, the chief parts of a Sermon are these three;

- Explication.
- Confirmation.
- Application.

Each of these may be further subdivided and branched out according to this following Analysis.





Besides those more essentiall parts recited in this Scheme, which belong to the very nature and substance of a Sermon, there are other lesse principall parts also (not to be neglected) which concern the external form of it: Such as these:

Preface.
Transitions.
Conclusion.

The first thing to be entred upon in this Fabrick of Method is the Porch or *preface*, which is not always necessary in every common structure; but only when some extraordinary occasion does require it, or by reason of some speciall reference, which the Text may have, to that particular time and auditory. And then it should be *clear* and *pertinent*, *short* as being a thing on the by, and such as may quicken attention unto the following Discourse.

The most generall and effectuall matter for a *Preface*, is (that which was so commonly used by the Prophets of old) to perswade the hearers that it is *the word of God* which is spoken to them, which concerns their *everlasting happinesse*, and is able to *save their souls*; That the Ministers doe but *stand in Christs stead*; That our *receiving or despising of them shall be reckoned as done unto Christ himselfe*: Which being beleaved and considered, will be a strong engagement upon the hearers, unto those three qualifications which are the chief ends of prefacing, namely to make them,

{ Favourable.
{ Teachable.
{ Attentive.

The next thing to be done is the *opening of the Text*, according to its proper sense and meaning; To which purpose we may give some brief Analyticall explication of the Chapter, or at least so much of it as may serve to clear the Text, and shew the *dependance* of it on the coherent words.

All Scriptures are either *manifest*, or *Crypticall* and obscure. Matters that are *absolutely necessary* to salvation, are exprest in the first of these. Other truths whether Historicall, Doctrinall, or Practicall, may be sometimes involved in doubtfull difficult expressions.

In the unfolding of which, we must observe; that if the naturall and most obvious signification of the words, doe manifestly disagree with other perspicuous Scriptures, then we are to seek for some other meaning, which must always be consonant with the words and other circumstances of the place.

In the finding out of this, we are not so much to consult with our own fancies; for *no prophesie in Scripture is of any*

private

James 1. 21.

2 Cor. 5. 20.

Luke 10. 16.

1 Thel. 4. 8.

2 Pet. 3. 20.

private interpretation, but with the Holy Ghost himselfe, who Nehem. 8. 8. best understands his own meaning.

All difficult expressions should first be examined according to their *originall* and most authentick translations, which will give much light to the true meaning of them. Though it will be needlesse to mention any various readings, translations, or interpretations of Scripture to a vulgar auditory, because it is apt to stagger them, and to raise doubts, rather then to confirme and settle them; But we should pitch upon that, which upon serious consultation, we conceive in our own judgements to be most congruous and pertinent.

The circumstances of the place will help much to illustrate any difficulty of it. The Rabbies have a saying, *Nulla est obiectio in Lege, quæ non habet solutionem in Latere*, that is, there is not any doubt in the Law, but may be resolved by the context.

We must be carefull that all our interpretations be agreeable with the Analogy of faith, and other parallel Scriptures. The consulting of these, will be a good means to preserve us from perverting the word of God by any dangerous hereticall imposition.

Beware of that vaine affectation of finding something new *Mr Reynolds* and strange in every text, though never so plain. It will not so *Selle-denialle* much shew our parts (which such men aim at) as our pride, and wantonnesse of wit.

These new projectors in Divinity are the fittest matter out of which to shape, first a *Scepick*, after that a *Hereticke*, and then an *Atheist*.

There are divers Texts that *Historicall and Literall* have a double sense, *Typicall and Allegoricall*.

So those places concerning the Brazen Serpent, *Numb. 21. 9. Iohn 3. 14. Ionah* in the Whales belly, *Ionah 1. 17. Mat. 12. 40. Abrahams* two wives and sonnes, *Sarah and Isaac, Hagar and Ishmael, Gen. 21. Galat. 4. 22.* The law concerning the muzzling the Oxe that treads out the corne, *Deut. 25. 4. 1 Cor. 9. 9.* In all which there is some typicall allusion primarily intended.

Allegoricall interpretations may lawfully be used also, when there is no such naturall reference, but merely a *fitnesse* by way

of similitude to illustrate any doctrine. Saint *Paul* gives example for this, *2 Cor.* 3. 13, 15. *Ephes.* 5. 32.

But here we must observe these three qualifications; there must be,

1. We must use them *sparingly* and *soberly*.
2. They must be *short* and *pertinent*, not forced and far-fetched.

3. They must be *usefull*, not for airy and unprofitable notions, being more proper for illustration then for prooffe.

It will be a great helpe for the understanding of the books of Scripture, to know their severall times, references, and order.

The five bookes of *Moses* are as the first bases, by which the whole frame of Scripture may be more easily apprehended.

The other *historicall bookes* that follow will explaine themselves. The *Psalms* doe most of them, in their occasions and *historicall grounds*, referre to the bookes of *Samuel*.

The *Prophets* are ordinarily divided into three ranks, 1 Those that prophesied *before the captivity*, who referre to the history in the bookes of *Kings* and *Chronicles*, especially the second booke. 2 Those that prophesied *in the captivity*, concerning whose times, there is but very little mention in the *Historicall parts* of *Canonicall Scripture*. 3 Those that prophesied *after the captivity*, unto whom the history of *Ezra* and *Nehemiah* liath some reference.

And so in the *New Testament*, the *Epistles* doe many of them referre unto the story of the *Acts* of the *Apostles*.

As for the ranking and succession of the bookes in Scripture, they were not writ in the same order as they are placed. But they are set downe rather according to their *bulke* and *largenesse*, then their *true order*.

1 Those that were before the captivity are to be reckoned according to this succession,

In the year before Christ,

910

840

Obadiah } in the reigne of } *Abah.* 1 *Kings* 18. 3.
Jonah } } *Jeroboam.* 2 *Kings* 14. 25.

| | | | | |
|-----------|---------------------|-----------|---|-----|
| Amos | } in the days of | Vzziah | } | |
| Isaiah | | Joatham | | |
| Hosea | | Ahaz | | 780 |
| Micah | | Hezekiah | | |
| Nabum | | | | |
| Joel | } about the time of | Manasseh | } | 700 |
| Habakkuk | | Josiah | | 680 |
| Zephaniah | | Jehoiakim | | 610 |
| Jeremiah | | | | |
| | } | Ezekiel | } | 580 |
| | | Daniel | | |

2. In the captivity there prophesied

3. From the returne out of captivity, till our Saviours coming is reckoned 559 yeares. About the 18 yeare of this began Haggai, and Zechariah, and not long after Malachi.

And so in the New Testament though the larger Epistles are placed first, yet they were not written so. 'Tis probable that they were composed according to this order,

| | | | |
|----------|---|---------------|----|
| 1 Thess. | | Since Christ, | 30 |
| Romans. | 1 Corinth. | | 55 |
| 1 Tim. | 2 Corinth. | | 56 |
| 2 Tim. | | | 57 |
| 2 Thess. | Philip. Coloss. Galat. Ephes. Hebr. Philimon. | | 61 |
| 3 Tim. | | | 64 |

So for the Canonick Epistles, that of *James* is thought to be written first, then those of *Peter*, then *Jude*, and lastly *John*.

Thus likewise for other particular books, that of the *Psalter*, some conceiue that the 108. should be first, where David doth sing up and prepare himselfe to this worke, of making psalms: O God, my heart is ready, I will sing and give praise. And the 72. Psalme the last, because it concludes with this passage; The prayers of David are ended. The ordering of them is not iure *hominis*, though it be of very great antiquity, for Saint Paul doth expressely quote the second Psalme, Act. 13. 33. The right apprehension of these generall notions concerning the proper times and order of severall books, may be one good helpe to the true interpretation of Scripture.

Next to the unfolding of any abstruse and difficult sense, we are

are to consider likewise, the very words and phrases, amongst which, if there be any *ambiguous*, they must be *distinguished* and applied according to their proper signification in the text; Tropes and figures being explained in their *naturall meaning*.

As for the *division* of the text, it will be needlesse, unless either the *explication of Termes*, or the *deduction of Doctrines* from the severall parts, doe require it. That common practice of dissecting the words into minute parts and enlarging upon them severally, is a great occasion of impertinency and roving from the chief sense.

The Text having been thus unfolded, the next thing to be done is the inferring of *Observations* from it, which should always follow from the words by a strong Logickall consequence. The wresting of Scripture unto *improper truths*, may easily occasion the applying of them unto *grosse falsehoods*.

These Observations may be of severall kinds,

either { Mediate and more remote.
 { Immediate and principall.

Of the first kind are such as are raised from the *occasion, coherence, manner, circumstances, order, denomination* of the text; As whether it be a precept, exhortation, threat, promise, petition, deprecation; similitude, &c. All which may afford severall hints of instruction, and are not to be passed over without notice. Though these points should be onely touched at *briefly* on the by; and those onely insisted upon *largely*, which we conceive to be most agreeable unto the principall immediate scope of the Holy Ghost in that Scripture.

And these observations must be laid down in the most easie perspicuous phrase that may be, not obscured by any rhetoricalall or affected expressions; for if the hearers mistake in that, all that follows will be to little purpose.

The Doctrine being mentioned (if there be any necessity) we may briefly *clear the inference of it*, by shewing its necessary dependence on the text.

Then (if the matter be capable of it) we may further enlarge it in its severall *branches and degrees*, by shewing the full latitude and extent of every *truth or duty*.

The Text and the Doctrine being thus opened, we should in
the

the next place descend to the confirmation of it. Remembering
 always to connect these several points by some plain and brief
 transition, that so the method may be the more perspicuous.

Now here are two sorts of proofs.

* The *Quod sit*, and *Cur sit*, *unde*, *quid sit*, and *quid sit*. The first
 is properly from *Testimony*, either

Divine
Humane

Precept

Divine Testimony is either from some *Scripture*

Example

1. For *Precepts*, it will be needlesse to heap up many words.
 But as enough to suggest two or three of the most pertinent
 places, with some brief *explication* of them.

2. For *Examples*, it is a rule, *exempla magis movent imperia*.
 These may be much advantage in the inequality of *examples*.
 Lillies, Sparrows, Pismires, Heathens, Testimonies of Fathers, Revel. 2. 10.
 Decrees of Councils, consent of Churches, Confession of adver-
 saries, may all be of good use if they are suitable to the matter
 and auditory. Testimonies of Heathen men may be proper to
 shew a truth agreeable unto naturall light.

Though Scripture can best inform us, what is true and false,
 yet humane Records can tell us what is new, and what is ancient.

But here we must be carefull that we do not let *Idleness* the
 handmaid out-brave her Mistress *Sarah*: that we do not prefer
 bleer-eyed *Leah* before beautifull *Rachel*. To stuffe a Sermon
 with citations of Authors, and the witty sayings of others, which
 make a feast of vinegar and pepper, which may be very delights
 full being used moderately as *sauces*, but must needs be very im-
 proper and offensive to be fed upon as *dainties*.

The *Reasons* of the Doctrine should be such as may convince
 the judgement concerning the reasonableness of any truth or
 duty, which are herein distinguishable from the *Advantages* belong-
 ing to the Application, because these refer properly to the con-
 firming of the judgement, those to the moving of the affection.

In *practisall matters*, the generall heads from whence the rea-

sons are deducible, are these two, 1 Necessity, 2 Equity: which are capable of very many subordinate branches.

In other *notionall* doctrinall points, the 3 Topicks, to which we are directed in *Logic* and *Rhetoric*, may be good helps for the invention of proper arguments.

When we have confirmed the Proposition by *positive proofs*, the next thing to be done is the removing of such *doubts* and *queries*, either from carnall reason, or ambiguous Scriptures, as are most naturally emergent, and proper.

Not that any evident position or consequence from Scripture does need all this proof in it self, but the better to instruct us in the agreement and harmony of sacred Writ, and the more powerfully to convince the judgement, which in some cases will be apt to find out shifts and evasions, whereby to delude it self and escape conviction, whereas we shall embrace any doctrine, with a stronger assent, and rest upon it with the whole bent of the affections, when it comes in upon us with a full stream of evidence. But here we are to remember that the too long insisting on a confessed truth is apt to nauseate and flat the attention.

Having this passed over the doctrinall part in the explication and *comprehension* of the words, we are in the next place to descend unto the *application* of them, which is the life and soul of a Sermon, whereby these sacred truths are brought home to *our* particular conscience and occasions, and the affections engaged unto any truth or duty.

The Application is frequently mentioned by severall Authors, according to a double acception; sometimes it is taken more *strictly*, and is distinguished from the Uses, and refers only to those particular passages of them, which do more especially concern the present time and auditory. Sometimes it is taken more *largely*, as it comprehends all the uses that are inferred from the doctrine. And so I understand it in this place.

In the enlarging of this we are to observe this caution, That the severall heads or uses we are to insist upon, must not here be handled, in a *generall* *notionall* way, as in the doctrinall parts, but in such a *home* and *applicatory* manner, as may have

some peculiar reference unto the hearers.

The chief Rules or Canons that concern this part are these two.

1. Every Scripture does affirm something, either in a direct or in an indirect manner, and it is to be rightly deducible from it though by an indirect way.

2. An example hath the force of a Law. All of them being written for our learning. But then we must be careful to examine and discern whether the example be an ordinary or an extraordinary, according to which the application must be properly made.

1 Cor. 10. 11.

The Apostle tells us that the whole Scripture is given by inspiration from God, and is profitable unto us in many things. For as much as we have by the way of instruction, that we might by the example of them, who have before us, have peace and quietness of conscience, and that we might be able to give answer to every man that shall demand of us the reason of the hope that is in us, we have by the way of instruction, that we might be able to give answer to every man that shall demand of us the reason of the hope that is in us.

In these places all the uses to which Scripture may be applied are briefly set down.

Application is either Doctrinall, or Practicall.

Doctrinall application, is for our information in those things to be known or believed, which must follow from the doctrine before delivered, and confirmed by a naturall Logicall consequence, as that doctrine does flow from the text.

And this is of two kinds, Didactical, and Elencatical.

Didactical, is in some positive truths, which is commonly called a use of information, and should consist of such pertinent doctrinall truths, as will most properly follow from the Observation. In the deducing of these it would be an endless business to take in all those inferences that are remote and collateral. But we should pitch upon those that are more principall and immediate. Where those Logicall directions may be useful, concerning the collecting of a general from a speciall, as from 24. not. The light from the greater.

as *Joh. 10. 25. Rom. 8. 32. 3* The greater from the lesse. *1 Cor. 9. 9. 10. 4* The Effect from the cause. *Heb. 1. 8. 5* The Cause from the Effect. *Joh. 6. 45. &c.*

2. Of Efficacy. *1. Of Efficacy.* in some controverted point, which is usually called a Use of *reformation*, for the refuting of such erroneous positions as do subvert the truth.

Where it will be needless to raise up any old obsolete errors, as now lie dead and do not trouble the Church: but we should take notice only of such as being pertinent to the subject in hand, do most infect the present times and places where in we live.

And here we ought to be specially carefull that we manage these polemical discourses: *1.* With solid pressing arguments, making our answers as clear as the objections: for if these be plain, and those perplexed, instead of confuting we shall rather confirm the error.

2. With much meeknesse and lenity in differences not fundamentall. *1 Tim. 2. 25.* Soft words and hard arguments being the most effectuall way to convince.

Another part of this applicatory information may be for the discovery of our own particular estate and conditions, in regard of our *assent* unto any truth or *practice* of any duty, where we are to try ourselves by *marks* or *signes*, and these for the most part are in the nature of *5 Effects*, which are the furtth demonstrations of the nature of any thing.

Practical application is either, *1.* *For correction of manners.*

1. For correction of *manners*, commonly stiled a Use of *Reproof*, *remonstrance*, *dehortation*, to dissuade and fright men from any sinful course. In the urging of this, there is much prudence to be exact in distinguishing betwixt sins of infirmity, and sins of wilfulnesse and forwardnesse; and accordingly proportioning the severity of our reproofs.

This is generally to be observed, that in all reproofs, we must expresse rather our *love* then our *anger*, and strive rather to *renew* then to *reprove*. Though, if the matter doe require any speciall indignation, it must be the zeale of a displeased

pleased friend, rather than the bitterness of a provoked enemy. (Too much levity to check men in an ironically 'getting' way, and 'tis too much rashness to improve men in a furious revengeful manner.)

- This Use should be more especially directed against those particular sins of the times and places wherein we live. And because in it self, it may be very displeasing unto the guilty hearers, which will much prejudice the power and operation of it, we should therefore sweeten it by some gentle intimations, wherein it might appear that it proceeds from our affection and care of their welfare. That there is a necessity of insisting upon it, both from our duties, and their danger.

The proper head for amplification of this use are twofold: Diffusive and Directive.

1. Diffusion may have these three heads:

First, the aggregation of the firm.

Secondly, the threats denounced against it

Thirdly, the judgements executed upon it.

All which are further capable of many subordinate significations.

10 All which are further capable of many subordinate amplifications, by comparing one sin, with other that are like or worse. By mentioning the evil effects, consequences, additions, facility, or difficulty, indignity, or any other argument that may breed in us shame and detestation of the sin, compassion of our sinners selves, repentance for our offences past, and greater vigilancy for the future.

12. The *Directive* part, should mention the *Means* whereby we may be enabled to hinder, and such *means* or helps whereby we may be enabled to avoid and overcome any sin. 'Tis not enough for the Physician to inveigh against the malignity or danger of a disease, but his chief care must be, to direct unto the remedy and cure of it. And for this the prescriptions must be various, according to the severall kinds of offences. But this directive part is reducible also under the use of Exhortation; onely here is the difference, that in this place it does properly belong to *Diffusion*, in the other to *Persuasion*.

2. *Prædic, or Instruction in righteousness unto every good work, may include* { *Consolation,*
 { *Exhortation,*

1. A use of *Consolation* is, when we apply the comforts that arise

Rom. 15. 4.

Isa. 40. 1.

1 Tim. 4. 13.

arise from any to shine into the particular state and consciences of your hearers. This is one main end of the Scriptures, which were written for our learning: *that we through patience and comfort of the Scriptures might have hope.* And it should be the chief end of a Minister, to attend by *signs and tokens* unto consolation, that word may signify like a wise Physician to apply *Remedies* and *Cordials*, where the condition of the Patient does require it, as well as *Corrosives* and *Purges*, as being drawn into

This use may be amplified by these three heads:
1. By the promises that are made in Scripture.
2. By the experiences of others.
3. By removing of such doubts and scruples, as an afflicted soul might suggest.

Eccles. 3. 11.

Rom. 8. 18.

In all afflictions, whether outward or inward, we should endeavour to cheer up the faith of the dejected hearer, by proposing suitable comforts, by raising his thoughts from *sense* to *faith*, from *present* things to *future*. Pressing upon him the consideration of Gods *wise providence*, by which all things are disposed for the best. His *sure promises* in Christ, by whom we may certainly enjoy plentiful redemption and eternall glory. And though for the *present* the way of piety may seem to be full of trouble and opposition, yet 'tis most safe in the *issue*, and the day of redemption does draw nigh, when those that are good shall be delivered from all their sufferings, and every man shall receive according to his works.

4. *Exhortation*, is for the exciting and quickning of our affections unto any grace or duty. 'Tis so principally a part of Preaching, that *Isa. 12. 15.* all that was to be spoken is called *Exhortation*. The chief end of an Orator is to persuade, (say the Philosophers) *Finis Oratoris est persuasio.* And therefore that Preacher, who in his discourses does only flourish in general notions, and does not drive at some particular argument, endeavouring to presse upon his auditory the *belief* or *practice* of some *truth* or *duty*, is like an unwise Fisher, who spreads his net to the empty aire, where he cannot expect any success of his labours.

This use hath two common Motives to persuade.

heads of amplification. 1. Means to direct.

1. Motives

attention of the hearers, so *rauid*, more eager and vehement affections will best become the *reason*, as supposing then that we have won the cause we did contend for, convinced and persuaded the auditory beyond all opposition.

And therefore here it will be proper to recapitulate some of the most effectual arguments, which may leave the hearers moved and stirred up in their affections.

Thus much briefly concerning the most *easy method* and true *logick* of a Sermon, which was the first thing proposed to be discussed, and being rightly understood, may be a very great help to facilitate this service of Preaching.

The next generall head to be insisted upon is, concerning the *invention of matter*, where there are two things considerable,

1. The reasonableness of it to the time and auditory.
2. The pertinency of it to the text, or subject we are to treat of.

The first of these must be left to the prudence of the Minister in distinguishing of times and emergencies, in applying himself to the severall conditions and necessities of his hearers, whether they are to be taught and instructed in some necessary *truth*, or to be *excited* unto some necessary *duty*; To which purpose he must consider, whether the generality of his hearers be either *ignorant* or *knowing*, whether *enemies* to Religion, or *Professors* of it, whether *meely* or *formall*, or truly *pious*, whether more *cheerfull* and *zealous*, or more *cold* and *sluggish*: According to which variety, his Doctrine and expressions must be varioussly suited. To use the same matter and manner in all auditories, is as if a Shoemaker should make all his ware of an equall size for children and men, great and little, there being as much difference betwixt the inward gifts and necessities, as betwixt the outward stature. As in other invitations we crave that to the guests, which is most suitable to their severall palats and appetites: So in these *spirituall* feasts, we should be carefull to fit our preparations unto the capacity and edification of the hearers. This is the meaning of the Holy Ghost, *οὐδὲ μὴν ὁ λόγος, rightly to divide the word of truth*, when like a faithfull *Steward* he does proportion his dispensations according to the exigencies of the *Family*, when like a wise *Physician* he does fit his prescriptions according to the severall

Luke 12. 42.

NO 120 277

severall necessities of his *Patients*. This is to have the tongue of the Learned, which knows how to speak a word in due season.

1hy 4. 4

The matter must be *perceptive and natural* unto the subject we are to insist upon; for want of skill in the invention of this, many men, (especially young beginners) are very apt to complain of much drinnesse and slownesse in their composures, and to take any hint of flying out into impertinent amplifications, not being able to enlarge themselves and keep close to their Text.

2.

Now there is a threefold remedy against this:

Prayer.

Reading.

Meditation.

By the first we must be prepared and directed, both in our judgements and affections. By the second we may inform and furnish our selves with materials. By the third we may digest them into the most proper way for the edification of others. *Letitiae August. de Sec. inquiris, oratio postulat, meditatio invenit, contemplatio digerit, in parat.* (saith a Father,) Prayer does desire, reading does enquire, study and meditation do discover and digest.

1. *Prayer.* That God would direct and enable us for the particular service that lies upon us. It was a usuall saying of *Augustine*, *Benè orasse est benè studisse*; He always found himselfe in best temper for study, when he had first composed his thoughts, and raised up his affections by prayer: And certainly the weightinesse of the service may justly deserve this preparation. For if *Queen Esther*, if *Nehemiah*, being to speak unto an earthly King for the temporall safety of their people, did first prepare themselves this way, much more then should Ministers, who are to be Ambassadors from the great God concerning that weighty businesse of mens eternall salvations.

2. *Reading.* It was the Apostles advice to *Timothy*, 1 Tim. 4. 13. *Give attendance to reading.* And he sayes, that it is the study of the Scriptures, that must make the man of God perfect, thoroughly furnished, 2 Tim. 3. 17. If this were necessary in those primitive times, when men were extraordinarily inspired with speciall gifts, much more now, when we cannot expect any im-

mediate

mediate infusion, but must apply our selves unto the naturall proper means of attaining any ability.

3. *Meditation and study*, 1. *Templum 15*: *Meditate on these things*, give thy self wholly to them; *Ex 18*: *Be in them*, which phrase implies much intension and industry in our studies. *Demosthenes* would have such a one branded for a pernicious man to the Common-wealth, who doest propose any thing publicly which he had not before-hand seriously pondered. What impudence is it then in the great businesse of salvation, when a man appears before the Church, Angels, God himselfe, to discourse in a loose irreverent manner, so as to nauseate and flat the devotion, and attention of the hearers, to prostitute the esteem and authority of that sacred ordinance.

Nic. Hemming.
De. pastore.

Let such rash persons consider, *Qualis sit rex ovile Christi, quam pulchra & Deo grata sit ovium Christi societas, in cujus medio Dominus ille est, cui sol & luna famulantur, cui adfunt ministri ejus millia milium & decies centena milia; Quanta malis est regnum Christi erigere, & Satanae palatia demoliri, &c.*

But now because amongst those helps of invention which fall under the rules of art, this of *reading* is one of the principall, therefore it will deserve a more large and particular consideration.

There are two things which in our reading and study may be of great advantage. 1. Good Books. 2. A right Method and series of matter to be first and most exactly inquired into.

There is no externall help more effectual to direct a man unto pertinent usefull matter, upon all subjects and occasions, then a well contrived Library, wherein upon any emergent doubt or difficulty, he may have recourse unto the advice of other grave and learned men, who (it may be) have bestowed a great part of their time and study, in the resolution of that particular businesse which he hath occasion to inquire into.

There are many men whose naturall parts would extremely improve and grow very eminent, if they had but the knowledge and help of such Authors, as are most suitable to their genius and imployment, whereas on the other side their abilities are much damped and kept low, whilst they are confined onely to a scant ill chosen Library.

There

There is as much art and benefit in the right choyce of such Books with which we should be most familiar, as there is in the election of other friends or acquaintance with whom we may most profitably converse.

And this knowledge of Books, as it is in it selfe a very precious part of learning, making oftentimes more pompous shew then the knowledge of things, so is it likewise of very great use and advantage. For the attaining of this, the most proper effectuall way is by our own study and experience in the works of severall Authors; But because that is a businesse of vast industry and much time, scarce consistent with the frequent returnes of publike service required of a constant Preacher, unlesse he be before-hand qualified for this, by his education and leisure at the University; therefore there is another help to expedite our enquiry in this kinde, namely, the perusall of such Books as doe give a particular account of all Authors, the times when they lived, the *Workes* they have published, with the severall subjects they have insisted upon; Their *Editions, Translations, corruptions*, their esteem and authority; of which kinde there are severall Writers both Protestants and Papists. Such are these Discourses

Pauli Bolduani *Bibliotheca Theologica.*

Georg. Draudii *Bibliotheca Classica.*

Eusebii de *Scriptoribus Ecclesiasticis.*

Gesneri *Biblioth. cum Simleri supplemento.*

Hieronymus de *Scriptoribus Ecclesiasticis.*

Johan. Molani *Biblioth. Mathematica.*

Photii *Biblioth.*

Posslevini *Apparatus sacri.*

Sexti Senensis *Biblioth.*

Trithemius de *Scriptoribus Ecclesiasticis.*

David. Tossani *Synopsis de patribus.*

Gilberti Voetii *Biblioth. Theolog.*

Amongst whom there are some that go by an alphabetically order of the Authors names, as Photius, Sextus Senensis, Posslevinus, &c. Others observe an Alphabetically order in setting down the severall matters and subjects they insist upon, as Bolduannus, Draudius, Gesner, &c. So that if a man would know either what subject any particular Authors have treated upon, or what Au-

shows have treated particularly upon any subject, he may in them see references to this purpose.

These are esteemed the most advantageous helps for the understanding of Books in generall; but more particularly the Authors which are most proper and usefull for the study of a Divine, are reducible to these three heads.

Those which concern } Scripture.
the study either of } The Body of Divinity.
} Antiquity.

The understanding of *Scripture* being one of the chief business of a Minister to which all his other studies are subordinate;

'Tis to be supposed therefore in the first place that he is provided with the Old and New Testaments, both in their *originals*, and most authentick *Translations*.

Next to these there are other Discourses that in their severall kinds may be very usefull. Amongst these some are

1. Preparatory.

2. Principall and more direct.

Those may be styled *Preparatory*, which lay down rules and directions for the profitable reading, and right interpretation of *Scripture*; such as these.

Ferdin. de Escalante, *Clypeus Concionatorum*.

Wolfgang. Franzius de *Interp. S. Script.*

Salom. Glaffii *Philologia sacra*.

And. Hyperius de *S. Script. Lectione*.

Flacii Illyrici *Clavis Scripturae, pars secunda*.

Io. Euseb. Nierembergius de *origine Scripturae*.

And. Rivet. *Isagoge*.

Nicol. Serrarii *Prolegom. Biblica*.

Ludov. de Tena *Isagoge*.

Michaelis Waltheri *officina Biblica*.

2. The Books that do more principally and directly tend to make a man a good Textuary may be reckoned up under these three heads:

1. Concordances.

2. Commentaries.

3. Reconcilers.

1. Con-

1. *Concordances* are of very great use, both for the unfolding of difficult Texts, by referring to parallel Scriptures, and to enlarge upon any theme with the most proper quotations, as also for the detecting of such Texts of which we have onely some confused imperfect remembrance.

These are of two kinde, for ^{Words.}

Concordances for *words* are those which reckon up the severall places wherein such a word is mentioned.

These are either for the
Translations
original

Old Testam. ^{Hebrew. *Buxtorfius.*}
^{Chaldee, in some places of *Daniel*, and *Isaiah.* *Martin. Trossius.*}

New Testament in Greek. *Hen. Stephanus.*

Old Testament into Greek by the Septuagint. *Conrad. Kirchnerus.*

New Testament into Syriack. *Mart. Trossius.*

Both into ^{Latine. *Hen. Stephanus.*}
^{English. *Cotton. Newman.*}

A Concordance of *things* does summe up all the pertinent Scriptures unto any particular head or common place, which drive at the same sense, though it may be of different words. Some of these are in *Latine*, as,

Allotti *Thesaurus.*

Berchorii *index moralis.*

Pet. Eulardi *Concordantie morales.*

Dan. Tossani *Index.*

Georgii Viti *Doctrinale Bibliorum.*

There are some others of this kinde in our English Tongue:

M. Bernards Thesaurus Biblicus.

Clarks *Holy Oyle.*

Wilsons *Dictionary.*

Unto these may be added those Treatises that handle the severall acceptions of words and phrases in Scripture: as

Flacii Illyrici Clavis Scripturae.

M Leigh's Critica Sacra.

Marlorati Enchiridion.

Commentators are either upon some particular } Matter.
} Books.
 Those I stile *Commentators* upon *Matter* who doe insist upon
 the explaining of some peculiar subject, dispersedly contained in
 the severall parts of Scripture. Such are those that handle,

Scripture Philosophy, as,

Valerius *de sacra Philosophia.*

Levinus Lemnius *de Platonicis sacris.*

Franc. Rueus *de Gemmis sacris.*

Wolf. Franzius *Hist. Animalium Sacr.*

Joan. Bastamantius *de Animalibus S. Scriptura.*

Scripture Chronology, as,

Hen. Alstedii *Chronologia sacra.*

Hugh Broughtons *Consens.*

Laur. Codomanni *Annales S. Scriptura.*

Sr. Walter Raleighs *Histoy.*

Jac. Salianj *Annales, à Creatione ad Christum.*

Jos. Scaliger *de Emendatione Temporum.*

Scripture Geography, or Topography, as,

Jo. Adamannus *de situ terra sancta.*

Christ. Adricomii *Theatrum terra sancta.*

David Chytrai, } Itinerarium } totius S. Script.
} C. 1. ic }

The Travels of the Patriarchs.

Scripture Measures and Weights, as,

Boizardus.

Dav. Chytraus.

Rob. Cenalis.

Pet. Ciaconius.

Epiphanius.

Hulcius

Hplcius.

Johan. Mariana.

Orcho.

The Proverbiall expressions either used or Alluded
to in Scripture, or *Adagia Sacra*.

Martin Delcius.

Johan. Drusius.

Andreas Schottus.

Joach. Zehner.

The Allegories in Scripture.

Isidor. Hispanensis de *Alleg.*

Hieron. Laureti *Silva Alleg. totius Scripturae.*

Ottomar. Luscinius.

Roberti Holcat *Alleg. utriusq; Testamenti.*

The Schemes and Tropes used in Scripture.

Beda.

Cassiodorus.

Flacius Illyricus, in *parte secunda.*

Barthol. Westhemer *Tropi insigniores ex utroq; Testamento.*

There might be divers other the like subjects instanced in, but these are some of the chiefe: Now in all difficulties that referre to any of these heads, a man may expect more full satisfaction from those Authors that *purposely* insist upon them, then from others who doe more promiscuously comment at large.

Commentators upon the Books of Scripture are very numerous, and of various kinds: I shall mention onely some of those whose names are most common and most eminent.

Upon the whole Bible.

English Annotat.

Hugo Cardinalis.

Deodate Annot.

Hugo Grotius.

Jo. de la Hay.

Nicol. Lyranus.

Mariana.

Steph. Menochius.

Conrad. Pellicanus.

Piscator.

Erasm. Sa.

Jacob. Tirinus.

See many other
Commentators
mentioned in
*Possevin, Drau-
dius, Schottus;
Besodmerus,
The Oxford
Catalogue.*

On the Pentateuch.

Hen: Alfordius.
 Benedikt: Aretius.
 Henry Ainsworth.
 Iac: Bonfrerius.
 Io: Brentius.
 Tho: de Vio Cajetanus.
 Iohas: Calvinus.
 Seraph: Cappe à Per-
 recta.
 Catena Veterum.
 David Chytrius.
 Ioh: Drusius.

Paulus Ruginus.
 Ferns.
 Gregorius Magnus.
 Arth: Jackson.
 Cornel: à Lapide.
 Olearius.
 Fab: Pautinus.
 Piscatoris Quaestiones.
 August: Stenckus En-
 gubinus.
 Theodores.
 Testatus.

On Genesis.

Tho: Aquinas.
 Augustinus.
 Io: Chrysostom.
 Cyrillus Alexan.
 Mart: Delrio.
 Benedikt: Fernandez.
 Ioh: de la Hay.
 D. Hieronymus.
 Mart: Lamberus.
 Aug: Marlorat.
 Pet: Martyr.

Wolf: Musculus.
 Ioh: Mercerus.
 Marinus Merseusius.
 Origenes.
 David Pareus.
 Ben: Pererius.
 And: Rives.
 Victorin: Strigelius.
 An: Willet.
 Lod: Ystella.
 Halder: Zuinglius.

Upon Exodus.

Ioh: de la Hay.
 Jansoni in 15. prior
 cap.
 Arth: Lake in cap. 19.
 Lortius.
 Christoph: Polargus.
 Bahhaf: Paen.

in 15. p. cap.
 Benedikt: Pererius.
 in 15. p. cap.
 And: Rives.
 An: Willet.
 Halder: Zuinglius.

On Leviticus.

Cyrillus Alexand.
Io: Lorinus,
Origenes.

Christoph: Pelargus.
Pet: Serrarius.
An: Willet.

On Numbers.

Guil: Atterfoll.
Francis: Iunius.
Iohan: Lorinus.

Origenes.
Christ: Pelargus.

On Deuteronomy:

Ioh: Lorinus.
Mart: Luther.
Christoph: Pelargus.

August: de Quirós.
Io: Wolfius.

On Iosuah:

Augustinus.
Bonfrerius.
Brentius.
Caietanus.
Calvinus.
Carthusianus.
Chytrius.
Drusius.
Io: Ferrus.
Arth: Jackson.
Lavaterus.

Io: Mayer.
And: Masius.
Cosm: Magalianus.
Arias Montanus.
Origenes.
Nicol: Serrarius.
Rupertus.
Theodoret.
Tostatus.
Hugo de S. Victore.
Ioh: Wolfius.

On Iudges.

Augustinus.
Iac: Bonfrerius.
Io: Brentius.
Mart: Bucer.
Tho: de Vio Caietanus.
Chytrius.
Io: Drusius.
Io: Ferrus.
Ludo: Lavater.
Io: Mayer.

Pet: Martyr.
Arias Montanus.
Cosma Magalianus.
Pellicanus.
Rich: Rogers.
Nic: Serrarius.
Theodoret.
Tostatus.
Hugo de S. Victore.

On Bush.

Gab: Acoffa.
 Ven: Beda.
 Iac: Bonfrerius.
 Io: Brentius.
 Tho: à Vio Caietanus.
 Chytræus.
 Ioh: Drufius.
 Lnd: Lavater.

Io: Mayen.
 Pellicanus.
 Gasp: Sanctius.
 Nic: Serrarius.
 Torshel.
 Testatus.
 Theodoret.
 Hugo de S. Victore.

On Samuel.

Io: Brentius.
 Tho: de Vio Caietanus.
 Io: Calvinus.
 Dion: Carthusianus.
 Ioh: Drufius.
 Hieronymus.
 Pet: Martyr.
 Menibea.
 Io: Mayer.

Origenes.
 Pellicanus.
 Nic: Serrarius.
 Gasp: Sanctius.
 Victor: Strigelius.
 Theodoret.
 Toftatus.
 Hugo de S. Victore.
 An: Willet.

On the Kings.

Io: Brentius.
 Caietanus.
 Carthusianus.
 Io: Drufius.
 Pet: Martyr.
 Jo: Mayer.
 Origenes.

Pellicanus.
 Nic: Serrarius.
 Gasp: Sanctius.
 Victor: Strigelius.
 Theodoret.
 Toftatus.
 Hugo de S. Victore.

On the Chronicles.

Caietanus.
 Carthusianus.
 Hieronymus.
 Lnd: Lavater.
 Jo: Mayer.

Nic: Serrarius.
 Gasp: Sanctius.
 Theodoret.
 Toftatus.

On Ezra.

Ven: Beda.
Io: Brentius.
Caietanus.
Lavaterus.

Io: Mayer.
Gasp. Sanctius.
Hugado S. Villere.

On Nehemiah.

Beda.
Brentius.
Caietanus.
Ferus.
à Lapide.

Lavaterus.
Io: Mayer.
Mr Pilkinton.
Nic. Serrarius.

On Esther.

Brentius.
Caietanus.
Drusius.
Io: Feuardentius.
Lavaterus.

Io: Mayer.
Pet: Merlinus.
Rabanus Maurus.
Nic. Serrarius.
Gasp: Sanctius.

On Iob.

Ambrosius.
Tho: Aquinas.
Augustinus.
Beda.
Iob: Bolducius.
Io: Brentius.
Iob: Calvinus.
Iof. Caryl.
Catena 24. Grac. Doct.
Io: Cocceus.
Io: Drusius.

Io: Ferus.
Gregorius Mag.
Lud: Lavaterus.
Io: Mercerus.
Pet. Merlinus.
Origenes.
Io: de Pingda.
Aug: Stenches Eng-
binus.
Gasp: Sanctius.

On the Psalmes.

Ant: Agelius.
Hen: Ainsworth.
Alex: de Ales.
Amesius.
Tho: Aquinas.

Augustinus.
Beda.
Bellarminus.
Fred: Baldwinus.
Bonaventura.

| | |
|------------------------------|-------------------------|
| <i>Bucerus.</i> | <i>Corn: Iansenius.</i> |
| <i>Caietanus.</i> | <i>Pet: Lombardus.</i> |
| <i>Calvinus.</i> | <i>Io: Lorinus.</i> |
| <i>Carthusianus.</i> | <i>Mollerus.</i> |
| <i>Catena Grae. Doct.</i> | <i>Marloratus.</i> |
| <i>Euthymius.</i> | <i>Ar: Montanus.</i> |
| <i>Ensebins Casariensis.</i> | <i>Wolf: Musculus.</i> |
| <i>Io: Foord.</i> | <i>Muis.</i> |
| <i>Gilb: Genebrardus.</i> | <i>Rob. Rollocus.</i> |
| <i>Gregorius M.</i> | <i>Abra: Scultetus.</i> |
| <i>Gregorius Nissenus.</i> | <i>Theodoretus.</i> |
| <i>Hieronymus.</i> | |

On the Proverbs.

| | |
|-------------------------|----------------------|
| <i>Ro: Baynus.</i> | <i>Iermin.</i> |
| <i>Ven: Beda.</i> | <i>A: Lapide.</i> |
| <i>Caietanus.</i> | <i>Lud: Lavater.</i> |
| <i>Tho: Cartwright.</i> | <i>Luther.</i> |
| <i>Io: Dod.</i> | <i>Melancton.</i> |
| <i>Hieronymus.</i> | <i>Io: Mercerus.</i> |
| <i>Rob: Holcot.</i> | <i>Salazar.</i> |
| <i>Iansenius.</i> | |

On Ecclesiastes.

| | |
|-------------------------|----------------------------|
| <i>Beda.</i> | <i>Lorinus.</i> |
| <i>Bonaventura.</i> | <i>Luthers.</i> |
| <i>Jo: Brentius.</i> | <i>Mercerus.</i> |
| <i>Hugh Broughton.</i> | <i>Melancton.</i> |
| <i>Tho: Cartwright.</i> | <i>Will: Pemble.</i> |
| <i>Caietanus.</i> | <i>Io: de Pineda.</i> |
| <i>Io: Ferns.</i> | <i>Fra: Sanchez.</i> |
| <i>Tho: Granger.</i> | <i>Serrarius.</i> |
| <i>Hieronymus.</i> | <i>Tollenarius.</i> |
| <i>Iansenius.</i> | <i>Hugo de S. Vittore.</i> |
| <i>Lavaterus.</i> | |

On the Canticles.

| | |
|------------------------|----------------------|
| <i>Hen: Ainsworth.</i> | <i>Anselmus.</i> |
| <i>Hen: Alsted.</i> | <i>Tho: Aquinas.</i> |

Pet: Arboreus.
Beda.
Bernardus.
Tho: Brightman.
Caribufianus.
Catena Gra: Patrum.
Io: Cotton.
Mart: Delrinus.
Mich: Ghifter.
Gregorius M.

Gregorius Niffen.
Hieronymus.
Lutherus.
Io: Mercerus.
Origenes.
De Ponte.
Gasp. Sanctius.
Paulus Sherlogus.
Theodoretus.

On Ifaiah.

Tho: Aquinas.
Did: Alvarez.
Beda.
Io: Brentius.
Hen: Bullingerus.
Caietanus.
Calvinus.
Cyrrillus Alex:
Enfeb: Cafari.
Hieronymus.

Cor: à Lapide.
Lutherus.
Marloratus.
Hen: Mollerus.
Wolf: Musculus.
Mich: de Palatio.
Hefi: Pinus.
Auguft: de Quiras.
Gasp: Sanctius.
Abra: Sculietus.

On Ieremiah.

Tho: Aquinas.
Io: Brentius.
Io: Calvinus.
A' Castro.
Pet: à Figueiro.
Mich: Ghifterius.

Hieronymus.
A Lapide.
Maldonatus.
Origenes.
Sanctius.
Theodoreus.

On the Lamentations of Ieremiah.

Gab: Acofta.
Tho: Aquinas.
Bonaventura.
Broughton.
Ioh. Calvinus.
Mart: Delrinus.

Ferus.
Pet: à Figueiro.
Hieronymus.
Cor: à Lapide.
Io: Maldonatus.
Pet: Martyr.

Melancton.
Origenes.
Hector Pintus.
Gaspar Sanctius.

Theodoret.
Dan: Tossanus.
Hugo de S. Victore.
Hulder: Zwinglius.

On Ezekiel.

Calvinus.
Carthusianus.
Georgius Mag.
Hieronymus.
Iunius.
A Lapide.
Lavaterus.
Maldonatus.
Origenes.

Hector Pintus.
Amand: Polanus.
Pellicanus.
Gasp: Sanctius.
Pet: Serranus.
Theodoretus.
Villalpandus.
Steph: Zegedinus.

On Daniel.

Hen: Alfred.
Tho: Aquinas.
Broughton.
Bullingerus.
Calvinus.
Carthusianus.
Hieronymus.
Fran: Iunius.
Cor: à Lapide.
Luthers.
Maldonatus.

Melancton.
Parker.
Ben: Pererius.
Hect: Pintus.
Amand: Polanus.
Rollocus.
Sanctius.
Theodoretus.
Io: Wigandus.
An: Willet.

On the 12 minor Prophets.

Beda.
Calvinus.
Carthusianus.
Cyrillus Alex.
Drusius.
Steph: Fabritius.
Pet: à Figueiro.
Hieronymus.

Hemmingius.
Cor: à Lapide.
Arias Montanus.
Fran: Ribera.
Gaspar Sanctius.
Ioh: Tarnovius.
Theodoretus.

On Hofes.

Jo: Brenius.
Hieron: Guadalupeus.
Luthernus.
Jo: Mercerus.
Hen: Mollerus.

Da: Pareus.
Am: Polanus.
Am: Rives.
Theophylactus.
Hieron: Zanchius.

On Joel.

Iohann: Faber.
Luthernus.
Mercerus.

Pareus.
Hugo de S. Victore.

On Amos.

Jo: Brenius.
Luthernus.
Jo: Mercerus.

Pareus.
Mat: Quadratus.
Ruffinus.

On Obadiah.

Mar: Luthernus.
Mercerus.

Jo: Rainoldus.
Hugo de S. Victore.

On Ionah.

B^r Abbot.
Gab: Acofta.
Pet: Baro.
Jo: Brenius.
Jo: Feuardentius.
Fran: Iunius.

B^r King.
Luthernus.
Jo: Mercerus.
Jo: Treminius.
Theophylactus.

On Micah.

Jo: Brenius.
Da: Chytrius.

Luthernus.

On Nahum.

Da: Chytrius.
Ludo: Crocius.
Luthernus.

Hector Pintus.
Theophylactus.
Jo: Winkelmanni.

On

On Habakkuk.

Chytraus.

Lutherus.

Theophylactus.

Winkelmannus.

On Zephaniah.

Martin: Bucyrus.

Lutherus.

Io: Winkelmannus.

On Haggai.

Frid: Baldwinus.

Io: Ecchius.

Phil: Melancton.

David Pareus.

Winkelmannus.

On Zechariah.

Frid: Baldwinus.

Da: Chytraus.

Lutherus.

Phil: Melancton.

Will: Pemble.

Io: de Reyröles.

On Malachi.

Gab: Acoffa.

Frid: Baldwinus.

Da: Chytraus.

Melancton.

Hen: Mollerus.

Amand: Polanus.

Aug: de Quirós.

Rich: Stock.

Winkelmannus.

Upon the New Testament.

Ben: Aretius.

Theod: Beza.

Tho: Cartwright.

Caribufianus.

Drufius Annos.

Erasmus.

Fulke.

Gregorius M.

Heinsius.

Fla: Illyricus.

Cor: à Lapide.

Marloratus.

Zach: Matthesius.

Alph: Salmeron.

Dan: Tossanus.

Upon the 4 Gospels.

Tho: Aquinas.

Ben: Aretius.

Augustinus.

Sebast: Barradius.

Io: Brentius.
Luc: Brugenſis.
Mart: Bucerus.
Cajetanus.
Calvinus.
Cartwright.
Chemnitz.
Catena Aurea.
Ad: Contzen.
Io: Gerson.
Nic: Gorraus.
Hieronymus.
Cor: Iansenius.

Maldonatus.
Io: Mayer.
Arias Montanus.
Aloysius Novarinus.
Guido de Perpiniano.
Rupertus.
Alphon: Salmeron.
Sculetus.
Theophylactus.
Dan: Tossanus.
Io: Trap.
Hugo de S. Victore.

On Matthew.

Anselmus.
Aquinas.
Alphon: Avendaunus.
Augustinus.
Ferus.
Rod: Gualtherus.
Claud: Guillaudus.
Hieronymus.
Hilarius.
Phil: Melancton.
Melo.

Musculus.
Aloys. Novarinus.
Origenes.
Pareus.
A Ponte.
Rob: Stephanus.
Sibelinus.
Dan: Tossanus.
Toftatus.
Ward.

On Mark.

Alberius M.
Beda.
Lamb: Daneus.
Io: Gerson.

Angel del Par.
Rob: Stephanus.
Io: Winkelmannus.
Vitale Zuccolo.

On Luke.

Ambrose.
Beda.
Bonaventura.
Catena Grac: Par:

Isid: Clarius.
Hier: Guadalupensis.
Gaf: Melo.
Origenes.

F

Rob:

Rob: Stephanus.
Did: Stella.

Fran: Tollet.
Vit: Zuccolo.

On John.

Aquinas.
Bonaventure.
Catena Gr: Patrum.
Chrysostomus.
Cyrillus Alex:
Hemingius.
Io: Ferns.
Lutherus.
Melancton.
Muscus.

Origenes.
Hieron. Osorius.
Michael de Palatio.
Ben: Pererius.
Chr: Pelargus.
Ribera.
Rob: Rollocus.
Fran: Tollet.
Paul: Tarnovius.

On the Acts.

Dan: Arcularius.
Beda.
Brentius.
Bullingerus.
Caietanus.
Calvinus.
Catena Vet: Pat:
Chrysostomus.
Ioach: Camerarius.
Io: Ferns.
Gregorius M.
Rod: Gualtherus.

Nic: Gorranus.
Cor: à Lapido.
Lorinus.
Malcolm.
Io: Mayer.
Aloys: Novarinus.
Oecumenius.
Alph: Salmeron.
Tho: Stapleton.
Theophylactus.
Dan: Tossanus.
Ioh: Trap.

Upon the Epistles.

Ambrosius.
Anselmus.
Aquinas.
Beda.
Bullingerus.
Caietanus.

Calvinus.
Chrysostomus.
Dav: Dickson.
Guil: Estius.
Nic: Gorranus.
Rod: Gualtherus.

Ben:

Ben: Iustinianus.
And: Hyperius.
Cor: à Lapide.
Pet: Lombardus.
Jo: Mayet.
Musculus.
Occumenius.

Beat: Remigius.
Theodoratus.
Theophylactus.
Dan: Tossanus.
Hugo de S. Victore.
Conrad: Vorstius.

On the Epistle to the Romans.

Augustinus.
Frid: Baldwinus.
Io: Brentius.
Mart: Bucerus.
Adam: Contzen.
Io: Ferus.
Marcil: Ficinus.
Gomarus.
Pet: Martyr.
Phil: Melancton.
Wolf: Musculus.

Origenes.
Da: Pareus.
Ben: Pererius.
Rob: Rollocus.
Ab: Scultetus.
Dominic: Sotò.
Stapleton.
Fran: Toller.
And: Willet.
Wilson.

On the Epistles to the Corinthians.

Frid: Baldwinus.
Pet: Martyr in Prim.
Phil: Melancton.
Wolf: Musculus.
Tho: Morton in Prim:

Dav: Pareus.
Gul: Selater.
Tho: Stapleton.
Geor: Wemrichius.

To the Galatians.

Augustinus.
Frid: Baldwinus.
Io: Brentius.
Lutherus.
Musculus.
Da: Pareus.

Will: Perkins.
Rob: Rollocus.
Adam: Salsburi.
Io: Wigandus.
Io: Winkelman.

To the Ephesians.

Paul Bain.

Frid: Baldwinus.

*Mart: Bucerus.**Lud: Crocius.**Lubinus.**Musculus.**Aug: de Quiros.**Rob: Rollocus.**Adam Sasbont.**Ab: Scultetus.**Hieron: Zanchius.**Geor: Weinrichius.**To the Philippians.**Hen: Airay.**Frid: Baldwinus.**Io: Brentius.**Gomarus.**Lubinus.**Musculus.**Ad: Sasbont.**Io: An: Velasquez.**Hieron: Zanchius.**To the Colossians.**Frid: Baldwinus.**Nic: Bifeild.**Tho: Cartwright.**Io: Davenant.**Ed: Elton.**Melancton.**Musculus.**de Quiros.**Rollocus.**Sasbont.**Hieron: Zanchius.**To the Thessalonians.**Gomarus.**Io: Jewel in Prim.**Musculus.**Rollocus.**Will: Sclater.**Pet: Stenartius.**Zanchius.**Zuinglius.**To Timothy.**Alex: Ales.**Frid: Baldwinus.**Lamb: Danens.**Claud: Espencus.**Ant: Fayns.**Cosma Magalianus.**Melancton.**Musculus.**Ad: Sasbont.**Ab: Scultetus.**Lud: Soto-Major.**To Titus.**Alex: Alesius.**Lud: Crocius.**Claud: Espencus.**Cos: Magalianus.**Ad:*

| | |
|-----------------------|----------------------------|
| <i>Sasbout.</i> | <i>Lud: Soto-Major.</i> |
| <i>Ab: Scultetus.</i> | <i>Tho: Taylor.</i> |
| | <i>Philimon.</i> |
| <i>Atterfol.</i> | <i>Fran: Feuardentius.</i> |
| <i>Brentius.</i> | <i>Gomarus.</i> |
| <i>Danans:</i> | <i>Phil: Pareus.</i> |
| <i>Dan: Dyke.</i> | <i>Ab: Scultetus.</i> |

On the Hebrews.

| | |
|------------------------|--------------------------|
| <i>Da: Dickson.</i> | <i>Mich: de Palatio.</i> |
| <i>Io: Gerardus.</i> | <i>Fran: Ribera.</i> |
| <i>Gomarus.</i> | <i>Sasbout.</i> |
| <i>An: Hyperius.</i> | <i>Scultetus.</i> |
| <i>Polyc: Lyserus.</i> | <i>Ludov: de Tena.</i> |
| <i>David Pareus.</i> | |

On the 7 Canonical Epistles.

| | |
|------------------------|-------------------------|
| <i>Hen: Alstedius.</i> | <i>Nic: Goxanus.</i> |
| <i>Tho: Aquinas.</i> | <i>Rod: Gualther.</i> |
| <i>Beda.</i> | <i>Nic: Hemmingius.</i> |
| <i>Bullingerus.</i> | <i>Cor: a Lapide.</i> |
| <i>Caietanus.</i> | <i>Salmeron.</i> |
| <i>Calvinus.</i> | <i>Dan: Tossanus.</i> |
| <i>Eftius.</i> | <i>Mat: Turnemains.</i> |
| <i>Faber Stap:</i> | |

On the Epistle of James.

| | |
|----------------------------|-------------------------|
| <i>Brochman.</i> | <i>Io: Mayor.</i> |
| <i>Didac: Daza.</i> | <i>David: Pareus.</i> |
| <i>Fran: Feuardentius.</i> | <i>Balt: Paez.</i> |
| <i>Io: Laurentius.</i> | <i>Aug: de Quirous.</i> |
| <i>Lorinus.</i> | |

On the Epistles of Peter.

| | |
|-----------------|---------------------------|
| <i>Amesius.</i> | <i>Tho: Adams. in Ep.</i> |
|-----------------|---------------------------|

| | |
|------------------|----------------|
| Nic: Bifield. | Lutherus. |
| Clemens Alex: | Dav: Pareus. |
| Io: Gerardus. | Jo: Winkelman. |
| Gomarus. | Turnemannus. |
| Iac: Laurentius. | |

On the first Epistle of John.

| | |
|---------------|--------------|
| Augustinus. | Io: Lorinus. |
| Clemens Alex: | Turnemannus. |
| Lamb: Danaus. | Zanchius. |
| Io: Ferns. | |

On the second Epistle.

| | |
|-------------------|--------------|
| Clem: Alexand: | Io: Lorinus. |
| Danaus. | Ed: Pocock. |
| Io: Iac: Grynaus. | |

On the third Epistle.

| | |
|---------------|-------------|
| Lamb: Danaus. | Ed: Pocock. |
| Io. Lorinus. | |

On the Epistle of Jude.

| | |
|---------------|-----------------|
| Iac: Bolduc. | Lutherus. |
| Clemens Alex: | Will: Perkins. |
| Danaus. | Aug: de Quiros. |
| Fevardentius. | Phil: Pareus. |
| Hyperius. | Sabotus. |
| Fran: Innins. | Sibelinus. |
| Lorinus. | |

On the Revelation.

| | |
|-------------|--------------------|
| Alabaster. | Brightman. |
| Albertus M. | Ioach: Camerarius. |
| Alcazar. | Dav: Chytrens. |
| Alsted. | Will: Cowper. |
| Anselmus. | Dent. |
| Augustinus. | Forbes. |
| Eda. | Gorranus. |

Jo. de La Hay.

Lapide.

Laurentius.

Casp. Mela.

Mode.

Perkins, in 2. pl. cap.

Ribera.

Tassanus.

Vienna.

Amongst all these Commentators, it would be too great presumption, for any private man to compare them, or say which is best. Since there is scarce any one so well acquainted with all of them, as to be able to passe such a censure. And besides, amongst those that are commonly known, there are but few that agree in the same judgement, one preferring this, and another that. And therefore it will be safest to give only some general character of them.

Some of the Interpreters are more especially eminent for their authority, and antiquity, as the Comments of the Fathers; Ambrose, Augustine, Bernard, Chrysostome, Cyril Alex: Eusebius, Gregory the great, Gregory Nissen, Hierome, Hilary, Origen, Theodoret, Theophylact.

Amongst the later writers, some are eminent for their Orthodox sound judgements, proper and usefull matter. So the Protestant Commentators in generall: as Alsted, Balduin, Brentius, Bucer, Bullinger, Calvin, Chemnitius, Danaus, Drusius, Gerard, Hyperius, Iunius, Lavater, Luther, P. Martyr, Melancton, Mercer, Moller, Musculus, Pareus, Piscator, Rives, Rolloc, Scultetus, Tarnovius, Zanchy, &c.

More especially our English Divines, whose abilities and genius's (when they apply themselves this way) doe for the most part raise them up above the common pitch of other Writers. As may appear in the works of Ainsworth, Ames, Baines, Byfield, Brightman, Cartwright, Davenant, Mayer, Perkins, Sclater, Willet, &c.

Amongst the Popish Interpreters, some are more eminent for their subtilty and ratiounall learning in the explaining of Scripture, such were generally those Schoolmen who have undertaken to comment upon it, as Albertus M. Alexand: de A.: Aquinas, Bonaventura, Cajetan, Carthusian, Daza, Estius, Nicolaus de Palatio, Dominic: Soto, &c.

Others

Others amongst them are eminent for *solid pious matters* in practicall things and points not controverted, as *Fernus, Pensenus, Brugensis.*

Others of them are usefull for their *various collections*, and observations out of former Writers, as many late Jesuits and others, as *Gorran, à Lapide, Lorinus, Maldonate, Masius, Mendonza, Pererius, Pineda, Ribera, Salmaron, Sanctius, Scriverius, Tole, &c.*

Besides these Commentators upon the severall Books, there are others that have commented upon particular parcells and texts of Scripture. Of which kind the Homilies of the ancient Fathers are the first and most eminent, as those of *Augustine, Bernard, Chrysostome, Chrysologus, Gregory, &c.*

As for the common *Posilllers* they are for the most part rejected by our gravest most judicious Divines, as being generally uselesse and empty. But there are some amongst them of better esteem, as

Protestants.

*Dr Boys.
Dietericus.
Iac: Laurentius.
Stumphius.
Zepperns.*

Papists.

*Bessens.
Coppensstenius.
Fonseca.
Gal: Inchino.
Labata.
Mussus.*

To which may be added those discourses of this kind upon occasionall subjects. As,

Pomani Conciones funebres ex variis autoribus collecta.

Io: Noxiomagi penn concionum tum nuptialium, tum funebrium.

Io: Geminiani Conciones funebres.

A collection of English Funerall Sermons, stiled, *Opusculum.*

'Tis the common opinion that amongst all such kind of works our English Sermons and Treatises are most elaborate and full. It was the judgement of a very learned man, *Thom. choice and best observations, which have been made diff in our English Sermons (leaving out the largeness of*

L. Verulams
Advance of
Learning.

and applications thereupon) had been set down in a continu-
ance, it would be the best work in Divinity that has been written
since the Apostles times.

And certainly there is either some speciall eminency in their
writings, or else there is some peculiar genius in men of the
same country, which makes their notions seem unto one ano-
ther more proper and acceptable.

Amongst our English Divines, these are for Sermons and pra-
cticall divinity some of the most eminent:

| | |
|--|----------------------------|
| B ^p Andrews. | M ^r Harris. |
| M ^r Atterfoll. | M ^r Hieron. |
| M ^r Ball. | M ^r Hooker. |
| M ^r Bifeild. | D ^r Iackson. |
| B ^p Bilson. | B ^p Lake. |
| M ^r Bolton. | M ^r Mayer. |
| M ^r Burroughs. | B ^p Morton. |
| M ^r Caryl. | M ^r Pemble. |
| B ^p Cooper. | M ^r Perkins. |
| M ^r Dod. | D ^r Preston. |
| B ^p , and M ^r Downham. | M ^r Rainolds. |
| M ^r { Dan: } | M ^r Rogers. |
| M ^r { Jerem: } | D ^r Saunderson. |
| D ^r Featly. | D ^r Sibbs. |
| M ^r Gataker. | M ^r Smith. |
| M ^r Thos. Goodwin. | D ^r Taylor. |
| D ^r Gouge. | B ^p Vsher. |
| M ^r Greenham. | M ^r Whassley. |
| B ^p Hall. | |

Thus much concerning the two first kind of books that tend
to make a man a good Textuary, namely Concordances and
Commentators. The third sort that was nominated is Recon-
cilers.

Those are called *Reconcilers*, which doe purposely insit upon
the unfolding and reconciling of such Scriptures, as seem oppo-
site to one another: of which kind are,

Althameri Conciliatio locorum pugnantium.
Alba in difficiolora loca.
Augustinus.

Gerardi Bergomensis. Conciliatio. V.T. cum N. Cameron.

Cumerani conciliatio loc. pug.

Estius in difficiliora loca.

Iunii Parallela.

Menasseh Ben Israel Conciliatio.

Maimonides Doctor Perplexorum.

Pelargi Quaestiones.

Scharpii Symphonia Prophetarum.

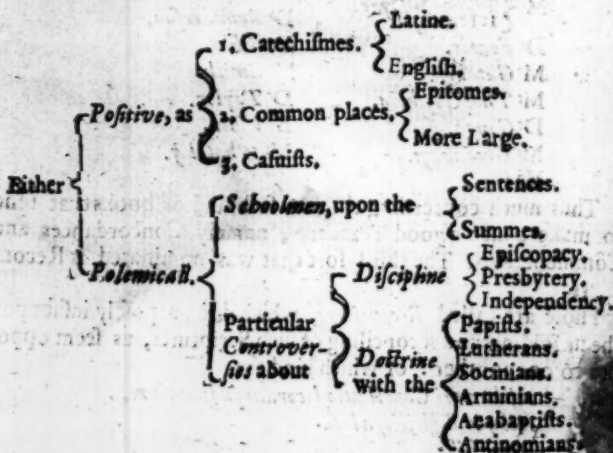
Spanhemii dubia Evangelica.

Mich: Waltheri Harmonia totius Scripturae.

In which Authors a man may justly expect to finde the great difficulties of Scripture more exactly discussed and unfolded then in other Commentators.

These are the severall kinds of Treatises that doe more immediately tend to the explaining of Scripture, and to make a man a good textuary.

2. There are some other very usefull discourses, which treat of the *body of Divinity*, and these are



Catechismes are of very great variety and of excellent use, ^{1. Catechisme.} even for the best Divines, to see before them the Analogy of faith, by which all doctrines must be tryed, and the most fundamental principles of religion, wherein they ought chiefly to instruct their hearers. These are so generally knowne, that I shall need to mention but few of them: in Latine there is, *Amesius*, and *Vrsinus*. In English there is *M^r Bales* Catechisme, *M^r Bains* Catechisme, *M^r Cartwrights* Catechisme, *M^r Crookes* Guide, *B^r Vfers* Catechisme, &c.

2. The usuall Common places of Divinity are *Systematically* ^{2. Common places.} handled by these Authors,

Amesius.

Alsted.

Calvinus.

Keckerman.

Piscator.

Tilenus.

Trelcausus.

Wendelinus.

Wollebinius, &c.

They are more largely insisted upon in these following discourses.

Altingii Loci Com:

Aretii Problemata.

Brochmannus.

Chemnitii Loci communes.

Danae Isagoge.

Gerardi Loci Com:

P. Martyris Loci Com.

Musculi Loci Com.

Polani Syntagma.

Wallai Loci Com.

Besides these, there are other kind of Common places, wherein the matter is *Alphabetically* disposed of, under severall heads, from which a man may be supplied with the most common observations and notes upon any *simple Theme*. And though these are by many men rejected as occasions of idleness, yet they may be sometimes very usefull, both for learned men to recall such notions of which they retain only some confused remembrance: and for others also, who have not leisure or reading fitable to

their employment: of this kind amongst the Protestants, there is

Græci Polyantha.

Magiri Polyanthem.

Amongst the Popish Writers,

Labata Apparatus.

Langii Polyantha Novissima.

Basii Viridarium.

Peraldi summa virtutum & vitiorum.

3. The study of *Casuits* may be very usefull for a Preacher in respect of practicall divinity. Amongst them, these are some of the most eminent.

Hen: Alstedius.

Guil: Amesius.

Ir: Azorius.

Frid: Balduinus.

Mart: Bonocina.

Lud: Candidus.

Novacius.

Diana Panormitana.

Vincent: Filicinus.

Barth: Keckerman.

Will: Perkins.

Raynerus de Pisis.

Greg: Sayras.

Silvester.

Fran: Toller.

Unto these may be subjoyned those Authors which have treated particularly of the

Lords Prayer.

Creed.

Decalogue.

Sacraments.

which are generally much of the same nature and use with the *Casuits*.

On the Lords Prayer.

Bp Andrews.

Aquinas.

Babington.

Bain.

Calvinus.

Cyprianus.

Lam: Danaus.

Dent.

Dod.

Gregor: Nyssen.

Greenwood.

D^r Gouge.

D^r Hen: King.

Io: Mayer.

Martinus.

Will: Perkins.

Alph: Salmeron.

Hug: de S. Victore.

Hier: Savanorolla.

Lud: Vives.

On the Creed.

Tho: Adams.

Danaus.

Hen: Alsted.

D: Jackson.

Aquinas.

Luthers.

Augustinus.

Mayer.

Babington.

Martinus.

N. Biheld.

Perkins.

Calvinus.

Del Paz.

Cyprianus.

Zanchius.

On the Decalogue.

Hen: Alsted.

Io: Mayer.

B: Andrews.

Pet: Martyr.

Aquinas.

Martinus.

Babington.

Melancton.

Calvinus.

Musculus.

Io: Dod.

Will: Perkins.

Elton.

And: River.

Iob: Gerson.

Io: Vossius.

Luthers.

Hieron: Zanchius.

On the Sacraments.

Pet: de Aliaco.

Gnil: Parisiensis.

Ambrosius.

Greg: Sayrus.

Will: Atterfol.

Gnil: Seneanus.

Gerardus.

Paulus Tarnovius.

Martinus.

Wilhel: Zepperus.

Besides the Authors of Common places, and the Schoolmen that comment on the fourth book of the Sentences, who doe largely treat upon this subject.

Amongst the Writers of Controversies, the Schoolemen are in the first place considerable, who dispute over the whole body of Divinity in many nice and subtile Questions. And though this kind of learning doe not deserve so much of our time and study,

The fourth book does insist upon the Sacraments, Resurrection, Judgement, and state after this life. Upon this there is

Adrianus.

Ricardus de Media villa.

Dom: à Soto.

As these books of Sentences, so the Summes of *Aquinas* are likewise made choise of by the School-men as another text upon which to enlarge themselves. These are Commented upon by

Dominicus Bannez.

Fran: Cmel.

Tho: à vio Cajotanus.

Did. Ruiz.

Fran: Suarez.

Greg: de Valentia.

Gab: Vasquez.

Particular Controversies about Discipline are of three sorts; those that concern,

1. Episcopacy.

2. Presbytery.

3. Independency.

Concerning *Episcopacy* there are these Authors:

Pro.

B^r Bancroft.

B^r Bilson.

D^r Bridges.

B^r Downham.

Mason.

B^r Whisgift.

B^r Hall.

D^r Heylin.

D^r Taylor.

Con.

Paul Bayn.

Cabernood his Altare

Damascenum.

Tho: Cartwright.

M^r Parker.

S M E C T Y M N I S.

Walo-Messalinus, by

Salmasius.

Concerning

Concerning Presbytery.

*Apollonius.**Gerſon Buceri Amica Collatio*
*cum Geor: Downham.*The divine right of Church-
government, by the London
Ministers.*Mr Bailles Vindication.**Mr Duries Model.**Mr Pagets defence of Church-*
government.*Mr Rutherford.*Answer to the Reasons of the
dissenting Brethren.*Salmatius de Apparatu ad*
*Primum Papa.**Gellius Ssecanus.**Mr Gillespy Assertion of go-*
vernment in Scotland.The forecited Discourses that
are for Episcopacy.*Iſſachars Burden.*A Declaration concerning
Church-governement and
Presbyteries.The Reasons of the dissenting
Brethren.*Saravia de gradibus minist-*
*rum.**Gralla ab Anonymo.**Matth: Sutliv. de Presbyterio.*The debate concerning *Independency* is but of late years, and
hath scarce been treated of in any of the learned Languages:

There are these Authors.

For it.

Amongst the Brownists,
Ainsworth, Cann, Robinson,
in several parts of their Writ-
tings.

Apologeticall Narration.

M. Cottons Keyes of the
Church.The way of the Churches in
*N. England.**M. Jo: Goodwins* answer to the
Antapology.

Against it.

M. Ball, Tryall of the grounds
tending to separation.*Apollonius.**Spanhemius.**Vindicia Clavium.**M. Edwards* } Reasons.

} Antapology.

M. Baylies Disswative.*D^r Stewards* } Considerations.} Duply.
M. Hudson, concerning the
sence & unity of the Catho-
lique Church.*M. Mathew.*

For it.

Against it.

M. Mathers and *M. Tomsons*

M. Hearl The independency
on Scriptures of the inde-
pendency of Churches.

Answer to *M. Hearl*.

M. Ratbands relation of
Church courses in *N. Eng.*

M. Wells his Answer to *M.*

Ratband.

The 32 Questions.

Particular Controversies about *Doctrines* are very numerous
and of severall kinds: The sixe before mentioned are in these
times most common and generall.

1. The Papists.

For them.

Against them.

Becanus.

Amesius.

Chamierus.

Bellarminus.

Chemnitius.

Morney.

Stapleton.

Parent.

Perkins.

Grego: de Valentia.

Rivet.

Tilenus.

Whitaker, &c.

There are besides some mixt disputes of this kinde in our En-
glish tongue, wherein the Arguments *pro* and *con* are put to-
gether; as,

Abbot and Bishop.

Chillingworth and Knot.

Jewell and Harding.

Reynolds and Hart.

White and Fisher, &c.

2. The Lutherans.

Pro:

Con.

Eckhardi Fasciculus.

*Beza Colloquium Montibel-
gartense.*

Him- { Calvino-Papismus.

*Lud: Crocii Examen Matth:
Hoe.*

lii { Matologia Calv.

*Lamb: Danai Resp. ad Nic:
Selneccerum.*

*Math: Hoe Calvinistarum de-
scriptio.*

H

Agid.

| | |
|---|--|
| <p>Pro. <i>Egla: Henni</i> <i>Coarad: Schlussemburgi Theologia</i> <i>Calvinismi.</i></p> | <p>Con. <i>Hildebrandi Orthodoxa</i> <i>claratio.</i> <i>Dug: Paraj Orthodoxus Cal-</i> <i>vinus.</i></p> |
|---|--|

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|---|---|
| <p>Pro. <i>Socini.</i> <i>Crellius.</i> <i>Hieron: Moscharow.</i> <i>Smaltius.</i> <i>Volchelius.</i> <i>Piceus.</i> <i>Gosavius.</i> <i>Oskorodius.</i></p> | <p>Con. <i>The Socinians.</i> <i>Christ: Becmanni Exercitationes Theo-</i> <i>logicae contra Socinum.</i> <i>Bisterfeldius.</i> <i>Io: Bassacci Anti-Crellius.</i> <i>Abr: Calovius de Heresi Socinianorum.</i> <i>M. Cheynels History of Socin.</i> <i>Grotius de Satisfactione Christi.</i> <i>Iunius de divinitate Filii.</i> <i>Sib: Lubertus con. Socinum.</i> <i>Adartini Synopsis Photinianiismi.</i> <i>Jacob: ad Portum.</i> <i>Stegmanni Photinianiismus.</i> <i>Paul. Tarnovius de Trini.</i> <i>Thalesi Anatome Samosatensisismi.</i></p> |
|---|---|

| | |
|---|---|
| <p>Pro. <i>Armini opera.</i> <i>Apologia Remonstran.</i> <i>Bertii Collatio Hagienfis.</i> <i>Castellio.</i> <i>Confessio Remonstrantium.</i> <i>Corvinus</i> <i>contra</i> <i>M. Hoards Gods love to man-</i> <i>kind.</i> <i>Scripta Synodalia Remonstran-</i> <i>tium.</i> <i>Vorsius contra Piscatorem.</i> <i>Thomson.</i></p> | <p>Con. <i>The Arminians.</i> <i>Ameisius con: Grevenchoyium.</i> <i>Ameisii Corona.</i> <i>Alta Synodalia Dordracena.</i> <i>M. Bayly: Antidote ag: Armi-</i> <i>nianiismi.</i> <i>B. Davenant: animadversiones</i> <i>on M. Hoard.</i> <i>D. Featly Pelagius redivivus.</i> <i>Bp Hutton.</i> <i>Latius de Pelagianis.</i> <i>Molinai Anatome Arminiani-</i> <i>smi.</i> <i>Twissii Iudicia.</i> <i>Videlius de Arcano Arminiani-</i> <i>smi.</i> <i>Abbot.</i></p> |
|---|---|

5. The Anabaptists.

Pro.

There is scarce any Book of note
in defence of all the opinions
that are held by this Sect.

For that particular against *Pedo-*
baptisme, it hath been of late
much debated by *M. Tombes* his

{ *Exercitatio*,
 { *Examen*.
 { *Apology*.

Mr Laurence.

Vanity of childish Baptisme.

Con.

Cloppenberg, *Gangrana*.
Luce Obwandri Anabiridion.

Io: Wigandus.

Ios: Symlerus.

M. Bayly.

M. Blake.

M. Cook.

M. Cotton.

M. Marshall { *Sermon*.
 { *Answer*.

M. Geres.

M. Hussey.

D. Featly.

6. The Antinomians.

Pro.

I know not of any Author who
does Scholastically maintain any
of these points. They who are
commonly cited for it are

D. Crisp. Sermon.

Mr Eaton { *Honycomb*.
 { *Dead faith*.

Iohan: Isebins Agricola.

Ro: Town. The Assertion of grace.

Con.

M. Geres against *D. Crisp*.

History of Antinomians.

Lutheri disputationes tres
contra Antinom.

William Hinde, concerning
the office and use of the
morall Law.

D. Taylor, The use of the
Law.

Mr Gataker.

Mr Ant: Burgess.

M. Tho: Bedford.

The third kind of Authors proper for a Divine, are such as
concern the study of *Antiquity*. Under which head the Au-
thours upon these severall subjects may be reduced, namely
concerning

1. Jewish Learning.
2. The Heathen Moralists.
3. The writings of the Fathers.
4. Ecclesiastical History.
5. Councils.
6. Confessions.
7. Heresies.
8. Lives.
9. Martyrologies.

1. For Jewish Learning.

Buxdorsii, Tiberias.

Lexico-Rabinicum.

Synagoga Iudaica.

Cuneus de Repub: Hebraeorum.

Le-Empereur elois Talmudica.

Pet: Galatinus.

D: Goodwins Jewish Antiquities.

Maimonides de Legibus Hebraeorum.

Aria Montani Antiquitates Iudaica.

Pagnini Thesaurus, cum Mercero, &c.

Scheckhardi } Examen Comment. Rabinicorum.

De Jure Regum apud Hebraeos.

Seldeni } De Jure Gentium libri.

De Jure Hebraica.

2. The Heathen Moralists.

The two chief Authors in this kind are *Plato* and *Aristotle*, men of clear reason and profound judgements, whose works are sufficiently known. But besides these, there is

Epictetus.

Salustius. Gr: L.

Hierocles.

Seneca.

Maximus Tyrius.

Simplicius.

Plotinus.

Stobaeus.

Plutarchus.

Erasmii Ecclesiastes lib. 2.

Seneca in traducendis vitiis falsus est & elegans, ac vehemens est. De moribus nemo felicius scripsit quā Plutarchus, cujus libri digni sunt qui ad verbum ediscantur, e quibus Basilii & Chrysostomi multa videntur hausisse.

Unto

Unto these may be added those Authors that treat concerning all Divinity, The Religion of the Heathen, or the Light of nature, And the use of reason in sacred matters, and the like, such as

Calius secundus.

Collins de Animabus Paganorum.

Lipsii manu ductio ad Stoicam Philosophiam.

Marinus de cognitione hominis quoad lumen naturali attingere potest.

Musaeus de usu principiorum philosophia & rationis.

Raimundi de Sabundis Theologia naturalis.

Nic: Vedelii Rationale Theologicum.

Io: Vossius de Theologia Gentili.

3. The Writings of the Fathers.

The ancient Fathers are usually reckoned up, according to the Age and Centuries wherein they lived.

The 1st Century.

Ignatius.

Dionysius Areopagita.

The 2^d Century.

Iustin Martyr.

Athenagorai.

Irenaeus.

The 3^d Century.

Tertullianus.

Theophilus Antiochenus.

Clemens Alexandrinus.

Origenes.

Gregorius Thaumaturgus.

Cyprianus.

Arnobius.

Lactantius.

The 4th Cent.

Ensebins Casariensis.

Athanasius.

Hilarius.

Cyrillus Hierosol.

Basilus.

Gregorius Nazian.

Epiphanus.

Ambrosius.

Gregorius Nyssenus.

Theodoretus.

Hieronymus.

Chrysostomus.

The 5th Cent.

Augustinus.

Cyrillus Alexand.

Chrysologus.

Salvian.

Prosper.

Fulgentius.

The 6, 8, 7, Cent.

*Gregorius Magnus.*The 8th Cent.*Beda.**Damasceus.*The 9th Cent.*Nicéphorus.*The 10th, 11th, 12th
Centuries.*Theophylactus.**Anselmus.**Bernardus.**Par. Lamber-
dus, &c.*

Divers others of the lesser Fathers, See in *Bibliotheca Græcæ Patrum.*

Ecclef. lib. 2.

Many of the most eminent amongst these are thus charactered and censured by *Erasmus.*

Basilus, dilucidus, pius, sanus, suaviter gravis, & graviter suavis, nihil habens affectata loquacitatis.

Athanasius in docendo mirus.

Chrysostomi scripta popularia sunt, & ad imperita multitudinis aures animosque accommodata.

In Gregorio Nazianzeno, multum est acuminis, vehementia satio.

Tertullianus durus est, tamen si falsus in confutandis hæreticis, nascutus in traducendis vitiis.

Cyprianus, apertus, vehemens, serius, nec infelicitur fluens.

Ambrosius habet argutias, & sententias affectatas, sæpe etiam subobscuras.

Hieronymus, ad omnem dicendi facultatem appositus, ardens in concitandis affectibus.

Augustinus in genere extemporali scilicet est & argutus, sed dulcior est quam gravior.

Gregorius Pontif. Rom. simplex & pius.

Prudentius, licet carmine scripsit, multum spirat Christiana fecundia.

Bernardus, festivus, jucundus, nec segnis in movendis affectibus.

In the reading of the Fathers there is much caution to be used, to distinguish of their *own* imposed works, from such as are true and genuine. To which purpose there are particular directions set down at large in these Tracts.

Ballarminus de Scriptor: Ecclesiasticis.

Coci censura quorundam scriptorum.

Doctor James his censure.

M^r Perkins his demonstration of the Probleme.

Riveti Critici sacri specimen.

Many of the Fathers are Logically contracted by *Sculetus*, in his *Medulla Patrum*, which may be very usefull both for those who intend with profit to read any of them over; and for others also, who have not meanes or leisure to peruse them at large.

4 Ecclesiasticall History.

This subject is variously treated of, either *briefly* in Epitomes, or more at *large*; either more *generally* for a long succession of times, or more *particularly* for some few ages.

Epitomes.

Io: Aficrelis Syntagma Histor: Ecclesiast.

Dav: Parei Epitome.

Symphons History of the Church.

Spondani Epitome Baronii.

More Large.

Baronius.

Centuriatores.

Evagrias.

Eufronius.

Iosephus.

Nicephorus.

Rassius.

Seacates.

Sozomen.

Theodoretus.

Unto which may be added Bishop *Montague's Apparatus*, and *Io: Forbesii Instructiones Historico-Theologicae.*

Hospinii Historia Iesuitica.

Mornai Historia Papatus.

Endo: Lucii historia Iesuitica.

*Leontius de Seditis.**Vincentinus Lyrinensis.**De Pontani Catal: Haret: Philastrum.*

8. Lives.

*Rob: Barns, and Io: Baleus de vitis Pontificum.**Ioan: Bismarcus.**Theod: Beza Icones virorum illustrium.*

The Glory of their times, or the Lives of the Fathers.

*Gouanus de vitis Patrum Occident.**Halliox: de vit: & script: patrum 1 & 2^{di} seculi.**Hieronymus de illustribus Ecclesia doctoribus.**Lippomannus de vitis Sanctorum.**Melchior Adam. de vit: Theol: Germ:**Georgius Maior.**Platina de vitis Pontificum.**Roswyrdus de vitis Patrum Orientis.*

9. Martyrologies.

*Baronii Martyrologium.**Eusuardi Martyrol:**Martyrologium Romanum.**Gallicanum.**Monumenta Martyrum.*

Book of Martyrs.

These are the severall kinds of Books which are most proper and usefull for a Preacher; and these are some of the most eminent Authors in each kind. It would be expedient for a Minister to be provided at least with one of each sort, unto which he might have recourse upon all doubts and enquiries of that nature. And this may be one speciall advantage for the invention of matter.

The second help proposed for this purpose, was a right method and series of matter to bee first and most exactly inquired into. When a man studies over the chief heads of the whole body of Divinity, according to some naturall method and dependence; by which means the severall parts will give mutuall light to one another, and the betterinable a man to see into the principles and bottome of things. And when he has thus deliberately passed over the whole, he may afterwards with the

more facility enlarge himself upon any particular text or subject as occasion shall require.

Our chief collections in the study of these heads may be contrived under the form of Sermons. Every Sermon containing either one or more of them, according to the nature of severall subjects.

There is a twofold series or order, that may be observed in the matter of our Sermons,

} Exegeticall.
} Methodicall.

Exegeticall is when a man goes on in a continued course of unfolding some particular book or chapter, which (though it be of very great use, yet) is not so proper for a young Divine to begin withall.

Methodicall, is when we propose a certain Scheme or designe of matter to be orderly insisted upon under severall heads.

This again is twofold, } Catechisticall.
} Scholasticall.

Catechisticall does referre to those plain and most obvious principles of Religion, laid down in the Catechisme, contained under those 4 generall heads.

} Creed.
The } Commandements.
 } Lords Prayer.
 } Sacraments.

The distinct unfolding of which may be of great advantage, and has heretofore been esteemed a very good Method both for Ministers and people.

Scholasticall method, or that which is by way of Common place, is more particular and comprehensive then the former, taking in all those chief heads, that are insisted upon, either in the Schoolmen or the Common-place-writers.

These Schemes of matter are various according to severall mens fancies and apprehensions. But amongst all, that is to be esteemed the best, which is most *naturall* for the order, most *comprehensive* for the extent of it.

There are divers learned men, who in Analyzing the whole body of Divinity, have contrived the Scheme of it under 52 heads,

heads, according to the number of weeks in a year, so that in that space one who is a constant Preacher, might go through all of them. To which purpose, see *Mr Crooks Guide*; *Bp Vssers Catholischall Doctrine*, where the whole substance of Divinity is disposed under so many severall heads of matter, and severall pertinent Scriptures for texts to each of them. See *Amesius his Christiana Catechesis Synagoga*.

But amongst the rest there is a very full elaborate frame proposed by *D^r Staughton*, which takes in, (what is much neglected amongst other Protestant Writers) the most profitable points handled amongst the Schoolmen, who were great searchers into Divinity, & their writings in many things very usefull. This frame of his is largely set down in his third Sermon upon *1 Tim. 1. 13*.

Where he represents the whole body of Divinity under the notion of an *Edifice* or building, wherein there are two things considerable.

The { Frontispice or Porch.
 { Fabrick or Pile.

In the Frontispice he proposeth four general heads, which are premised as the *præcognita* to this series.

In the Fabrick there are two stories, and in each story two rooms.

In the first story is contained the chief principles to be known or believed;

Either more { Generally, } in each of these 12 heads.
 { Particularly,

In the second story, { Duties, } in each 12 particular heads.
 { Helps,

things for practise, In all 52. But in some of these the method seems obscure and involved, especially towards the latter part of it.

Besides this, there are divers other draughts and Systems of Divinity in severall other Authors, *Amesius*, *Trelcatius*, *Tilenus*, *Wollebins*, &c. To which may be added Bishop *Downhams* Abstract, a book of singular use for direction in this kind; out of these it is easie for any one to compose such an *Analysis* as shall be most sutable to his own apprehension, and that is certainly most proper for every one, which he himself shall frame. For instance and illustration, consider this *modell* which is collected from the Authors above named.

In Divinity
two things are
considerable,

The *Præcon-
ta* or generals
to be premised
concerning

The *Parts*
containing
things to be

Happiness, *Psal.* 4. 6. *Micah* 4. 1.

Religion, *Eccles.* 12. 13. *Aff.* 24. 14.

Church, *Matth.* 16. 18.

Scripture, *2 Tim.* 3. 16.

God, *vid. A.*

Known and be-
lieved concer-
ning

Man, *vid. C.*

Law, *vid. I.*

Done and pra-
ctised, com-
manded in the

Gospel, *vid. V.*

Hap-

Happineſſe.

*Upon this ſubject, See at large
the Moralifts. Aquinas 1^a
2^{da}. The Commentators upon
Eccleſiaſtaſtes.*

M^r Reynolds his three Treatiſes.

*Dr Stoughton } Happineſſe of mā.
} Righteous mans
} plea to happineſſe.*

*Rob: Bolton Diſcourſe of true
happineſſe.*

*Jo: Downham, concerning the
vanity of all worldly things.
Spiritual warfare.*

Religion in generall.

*The controversies againſt Turks,
Jewes, the Apologies of the
Fathers for the Chriſtian Re-
ligion againſt the Heathen.*

*Phil: Morneau } De veritate
} Chriſtiane Re-
Hug: Grotius } ligionis.*

Ed: Brewwoods Enquiries.

M^r Pagets Chriſtianography.

*Sir Edwin Sands Relation of
the ſtate of Religion.*

Church.

The Common places. Contro-

verſies about Diſcipline.

Dr Field, Of the Church.

B^p Morton.

Io: Randall.

Dr Preſton, } Dignity.

The Church } Duty.

Scripture.

*The Common places, Controver-
ſies betwixt us and the Papiſts.
Thoſe preparatory diſcourſes
for the ſtudy of Scripture men-
tioned before, pa.*

*Io: Weems, Exercitation pro-
ving the neceſſity, majeſty, inte-
grity, perſpicuity of the Scri-
ptures.*

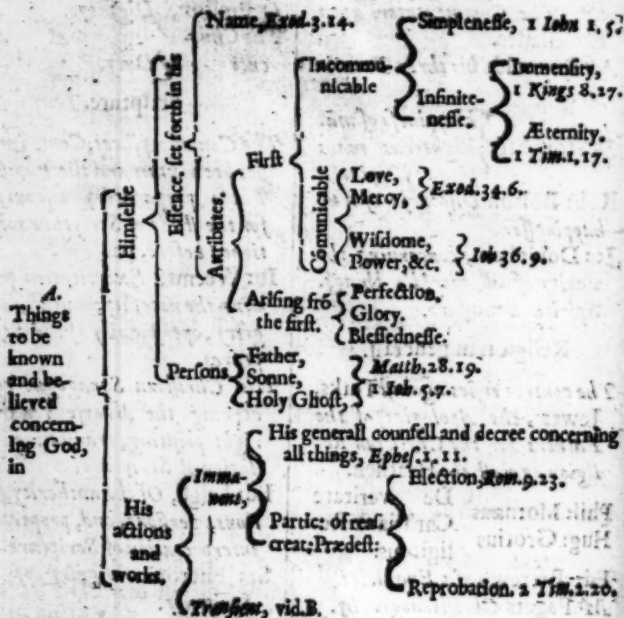
*His Chriſtian Synagogue con-
cerning the diſverſe reading,
right pointing, tranſlation, col-
lation of Scripture.*

*Ed: Leigh, Of the authority, edi-
tions, verſions, end, properties,
interpretation of Scripture.*

*Sa: Hieron. Dignity of the
Scripture.*

*Nic: Biſfield, Directions for pri-
vate reading of the Scripture.*

*B^p Jewell. Treatiſe of the holy
Scriptures.*



God

God.

The Common places. Schoolemen, Lumbard li. 1. Aquinas p. 1.

D^r Preston. Treatise of the divine Essence and Attributes.

Ed: Leigh. Treatise of divinity. Sam: Hieron. Back parts of Jehovah.

D^r Jackson. Treatise of the divine Essence and Attributes.

Tho: Morton. Treatise of the Nature of God.

The Name of God.

Ierem: Borroughes Lord of Hosts.

Jos: Mede. Sanctification of Gods Name.

Attributes.

D^r Preston, as before.

Item, concerning Gods all-sufficiency.

Rich: Stock. Treatise of Gods Attributes.

The Trinity.

The Socinian Controversies. Lumbard l. 1. Aquin. p. 1.

Hugh Broughton.

Hils Collection out of Zanchy de tribus Elohim.

Gods decrees in generall.

Lumbard l. 1. Common places.

Ed: Leigh. Treatise of Divinity.

Predestination.

Common places. Arminian controversies.

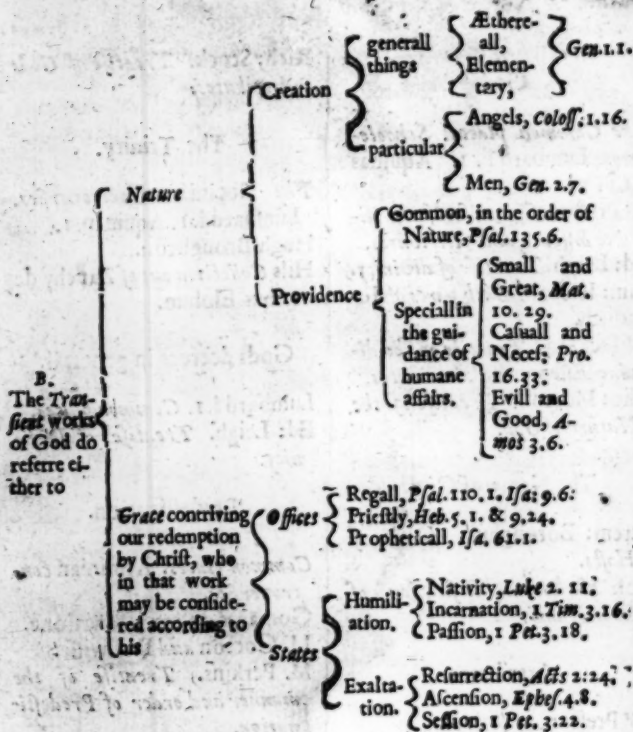
Gomarus de predestinatione.

M. Cotton and D^r Twisse.

M. Perkins. Treatise of the manner and order of Predestination.

Io: Ailward.

Io: Veron. Apology for predestination.



Creation

Creation,

Common places, Lombard lib. 2.
Aquinas p. 1. Commentators
on Genesis.
Geo: Walker. *Treatise of the
externall works of God.*

Providence.

Gul: Pemble, *de providentia.*
Geo: Walker, *of Gods æternall
Providence.*
Dr Hackwels *Apology.*
Dr Gouge, *The extent of Gods
Providence.*
Joi Veron, *Treatise of divine
Providence.*

Redemption.

*The Arminian and Socinian
controversies.*
Statham, *against universall re-*

redemption.

Christs Offices,

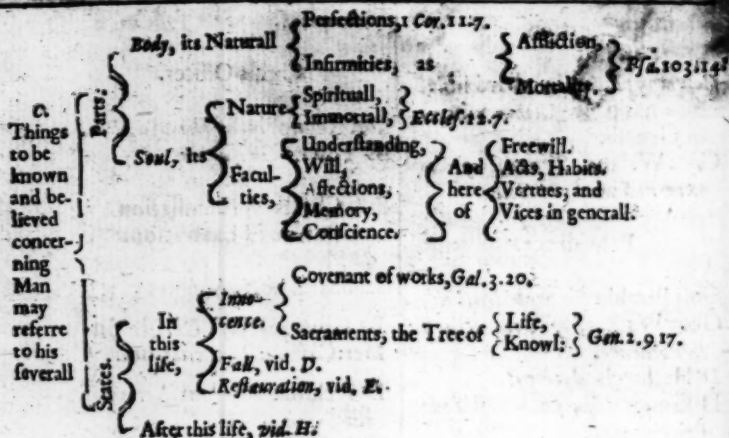
M. Reynolds, *on the 110. Psa.*
Dr Fowns *Trisagion.*

Christs } Humiliation.
states of } Exaltation.

Lombard lib. 3. Aquinas p. 3.
Bp Usher. } *of Christs In-*
Mer: Casaub: } *carnation.*
Dr Jackson. *The humiliation of
the Sonne of God.*
Tho: Goodwin. *Of Christs
Death, Resurrection, Ascensi-
on, &c.*
Bp Andrews, Bp Lake, Dr Don,
&c.
Nativity and Passion Sermons.
Bp Bilson. } *of Christs-suffe-*
Hen: Iacob. } *rings.*

K

C. Things



Of man in generall.

Lumbard li. 2.

Io: Weems, *The portraiture of the image of God in man, in*

his

- Creation.
- Restoration.
- Glorification.

Ant: Nixon, *The dignity of man.*

Afflictions.

Be Hall, *Balm of Gilead.*Mr Hughs, *Dry rod blossoming.*Io: Downham, *Spiritual warfare.*Paul Bain, *comfort and instruction in afflictions.*

Mortality.

Mr Perkins, *Treatise of dying well.*Manchester, *al Mondo. A Con-*

| | | | |
|---|-----------------------|--|--|
| | | | Originall, Rom. 5. 18, 19. & 7. 7. Psa. 51. 5. |
| | Sinne, | | Weaknesse, Rom. 7. 19. |
| | | Actual | Malice, Psa. 19 13. Heb. 6. 4. |
| D. In the Fall of man, there is considerable the | | | |
| | Punishment, Death, | Temporall, Spirituall, Eternall. | Rom. 5. 12. |

OF

Of Sinne.

P. Lumbard lib. 2.

M. Reynolds. *Sinfulnesse of sin.*

Tho: Goodwin. *Aggravation of sinne.*

M. Byfield, *rules and directions about our sinnes.*

Of Originall Sin.

The Common places: Casuists:

Arminian controversies: Lumbard lib. 2. Aquinas 1^a 2^{da}.

Dr Sibs, *The dead man, or the state of every man by nature, on Ephes. 2. 1.*

W. Teelinck, *Pauls complaint against his naturall corruption.*

Sins of { Weaknesse.
Wilfulnesse.

Sam: Hoard, *of presumptuous sinnes.*

Jerem: Dyke, *of quenching the Spirit.*

Dr Hammond.

Dr Preston, *The Saints infirmities.*

The sinne against the holy Ghost.

Lumbard li. 2: *Casuists.*

Will: Bradshaw.

Dr Donne, *on Matth. 11. 31.*

Sebast Benefield.

Jo: Denison.

Henry Hoddesdon.

Jo: Meredith. *The sin of blaspheming against the holy Ghost.*

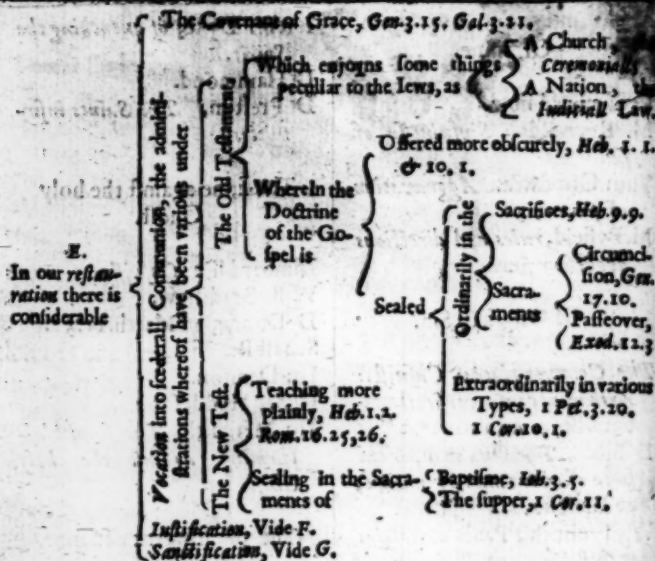
The punishment of Sinne.

The Common places. Casuists.

Dr Gouge, 3. *Arrows.*

See after, de quatuor Novissimis.

Tho: Beard. *Theater of Gods judgements.*



The Covenant of Grace.

D^r Preston.
 Io: Cotton.
 Io: Ball. *Treatise of the Covenant of Grace.*
 Peter Bulkley. *The Gospel-Covenant.*
 B^r Downham, *of the Covenant of Grace.*
 Rob: Harris. *Treatise of the Covenant.*
 Cameron de triplici foedere.

The { Ceremonial } Law.
 { Indicial }

Aquinas 1^a 2^{as}.
 Io: Weems { Ceremon:
 Exposition }
 of the { Indicial.

Sacrifices and Types.

M. Guild. *Moses and Aaron unveiled.*
 D^r Taylor, *of Types.*

Sacra-

Sacraments in generall.

Common places, *Lumbard lib. 4.*
Aquinas. p. 3. *The particular*
Treatises upon this subject
mentioned before, p. 49.

The New Testament.

M. Reynolds, *on the 110. Psa.*
concerning the excellency and
power of the Gospel.

D^r Sibs. *The excellency of the*
Gospel above the Law & on
2 Cor. 3. 17, 18.

Baptisme.

Lumbard li. 4. *The controver-*
sies about Pedobaptisme, men-
tioned before, p. 55.

M. Rogers.

D^r Burgesse. *Of Baptismall re-*
generation.

Io: Down. *Treatise of the faith*
of infants.

Sam: Hieron. *Baptizing of the*
Eunuch, on Acts 8. 36, 37.

The Lords Supper.

Ier: Dyke. *The worthy Commu-*
nion.

M. Rogers, M. Dod, D^r Pic-

ston.

Sam: Bolton.

Will: Pemble. *Introduction to*
the Sacrament.

Will: Beadslaw. *A preparation*
to, and receiving of Christs
body and blood.

Tho: Morton. *Treatise of the*
Lords Supper.

D^r Gouge, *of the Lords Supper.*

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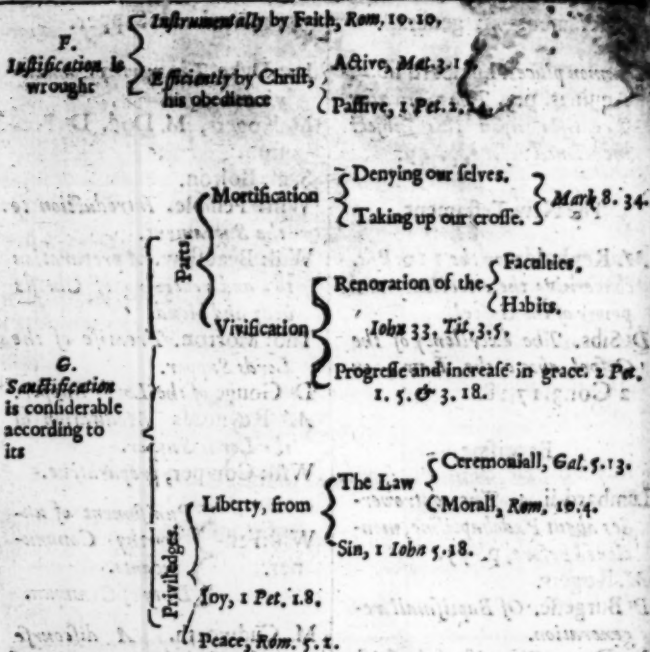
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Ier: Bur- } *Self-deniall.*
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Geor: Downham. *Treatise of*
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D^r Saunderson: *on 1 Pet. 2. 16.*

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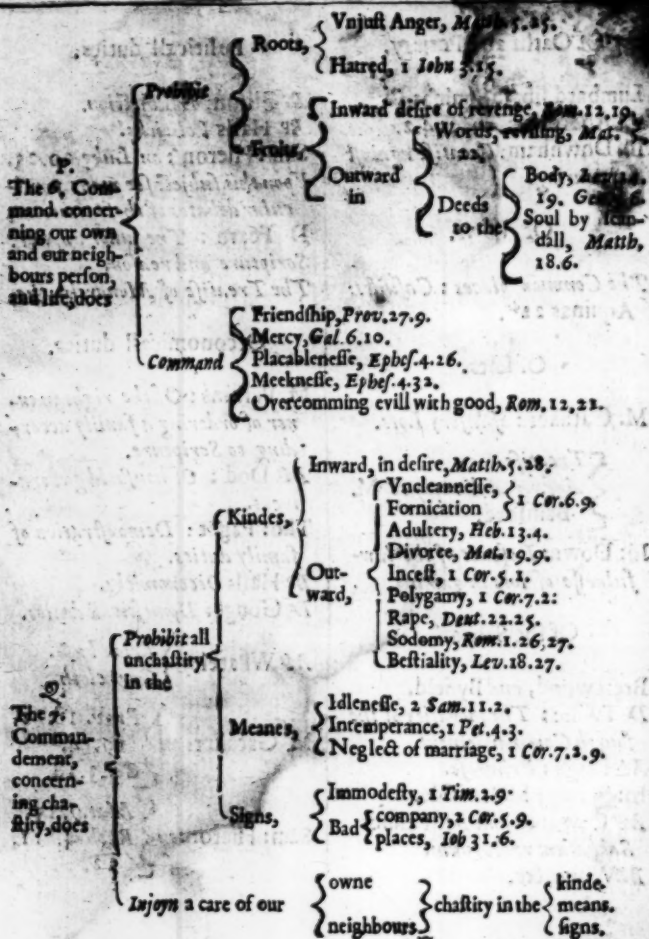
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Will: Fenner. *Danger of deser-
ring repentance.*

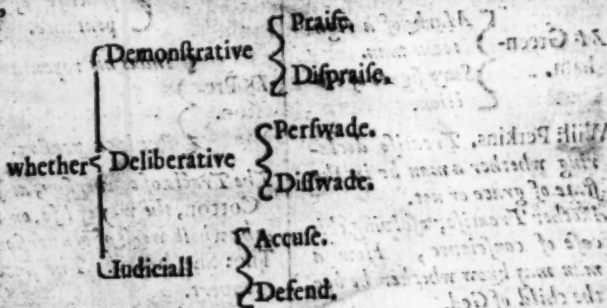
N

Though

Though this *Analysis* does not deserve to be commended as being in some respects defective, and besides the manner yet it may serve for instance and direction to others, in the dividing out a better. The severall particulars may be used as Common-place heads, unto which to referre the collections at our reading.

Now (I say) when a Minister hath thus divided over the substance of Divinity, under such heads as the Reader may find very easie for him afterwards to enlarge himself upon any particular Subject or Text with natural pertinent matter.

There are some other helps of invention to which the *Art of Rhetorick* does direct, according to the Subject we are to handle,



For each of which there are severall *Topicks*, but 'tis supposed that every Minister is acquainted with those things in his preparatory studies, and therefore I forbear any further mention of them.

Thus much of the two first helps unto the gift of Preaching,

{ Method.
{ Matter.

The third and last to be insisted upon is concerning *expressions* In which there are two things considerable,

{ Phrase.
{ Eloquention.

The

It should be plain, full, wholesome, affectionate.
It should be plain, and naturall, not being darkened with the
artificiall of *Schools*, and harshnesse; or *Rhetoricall* flourishes.
And thus in the discourse is an argument of ignorance in the
teacher. The greatest learning is to be seen in the greatest plain-
nesse. When we clearly we understand any thing our selves, the
more plain we expound it to others. When the notion it
self is plain, the best way to set it off, is in the most obvious plain
expression. *Paul* does often glory in this, that his Preaching
was not in wisdom of words, or excellency of speech; nor with in-
tricate words of mans wisdom, nor as pleasing men, but God who tri-
umphant in the hearts. A Minister should speake as the orator of God,
1 Pet. 4. 11. And it will not become the Majesty of a Divine Em-
bassage, to be garnished out with flaunting affected eloquence.
How unsutable is it to the expectation of a hungry soul, who
comes unto this ordinance with a desire of spirituall comfort
and instruction, and there to hear onely a starched speech full
of puerile worded Rhetorick? How properly may such a decei-
ved hearer take up that of *Seneca*? *Quid mihi lusoria ista propo-
nis? Non est jocandi locus, ad miseris vocatus es, opem te lasurum
nausfragis, captis, agris, intenta securi subjectum prestantibus caput,
quo diverseris? quid agis?* 'Tis a sign of low thoughts and de-
signs, when a mans chief study is about the polishing of his
phrase and words. *Cujusunque orationem vides politam & solli-
citam, scito animum in pusillis occupatum.* Such a one speaks only
from his mouth, and not from his heart.

1 Cor. 1. 17.

cap. 2. 1, 4.

1 Thess. 2. 4.

*Non querit a-
ger medicum
eloquentem, sed
sanantem.* Sen.
Ep. 76.

Epist. 49.

Epist. 22.

2. It must be full, without empy and needlesse Tautologies,
which are to be avoided in every solid businesse, much more in
sacred. Our expressions should be so close, that they may not be
obscure, and so plain, that they may not seem vain and redound.
To deliver things in a crude confused matter, without digesting
of them by previous meditation, will nauseate the hearers, and
is as improper for the edification of the minde, as raw meat is
for the nourishment of the body.

3. It must be sound and wholesome, not tainted with any erro-
neous corrupt doctrine, or the affectation of novelty. False opi-
nions doe many times insinuate themselves by the use of suspici-

1 Tim. 6. 3.

2 Tim. 1. 13.

Tit. 2. 7.

1 Tim. 6. 20.
 καταγομις.
 καταγομις.

ous phrases. And 'tis a dangerous fault, when men content themselves with the *wholsome form* of words, but altogether affect new light and new language, which may in the destroy practicall Godlinesse and the power of Religion.

4. It must be affectionate and cordiall, as proceeding from the heart, and an experimentall acquaintance with the truths which we deliver. *Quod procedit de corde redit in cor* is a hard matter to affect others; with what we are not first affected our selves. *Precipuum ad persuadendum est amare quod proponimus* *in pettus ipsum suggerit orationis ardorem.* 'Tis said of John the Baptist, that he was a burning and a shining light. *Ardere prout lucere posterius; Ardor mentis, est lux doctrinae.* This is to speak in the evidence and demonstration of the spirit and of power. There is a common relation to this purpose, of divers learned men, who having a great while, with much argument and strength of reason, contended with another about perswading him to be baptized, he being learned also, could still evade all their arguments. At length a grave pious man amongst them, of no note for learning, stands up and bespeaks him with some downright affectionate expressions, which wrought so effectually upon the other, that he presently submitted; yeelding this reason, *Donec audiebam rationes humanas, humanis rationibus repugnabam; ceterum simul arque audiui Spiritum loquentem, cessi Spiritui.* And 'tis storied of Junius, before his conversion, that meeting once with a Country-man as he was in a journey, and falling into discourse with him about divers points of Religion, he observed the plain fellow to talk so experimentally, with so much heartinesse and affection, as made him first begin to think; that sure there was something more in those truths, then his notionall humane learning had yet discovered: which occasioned his more serious inquiry into them, and afterwards his conversion. Such great power is there in these cordiall expressions.

As for the manner of composing Sermons; it will not be convenient for one that is a constant Preacher, to pen all his discourses, or to tie himself unto phrases: When we have the matter and notion well digested, the expressions of it will easily follow.

As to be confined unto particular words, besides the apprehension of the memory, will likewise much prejudice the operations of the understanding and affections. The judgement will be much weakened, and the affections dulled, when the memory is overmuch burdened and vexed. A man cannot ordinarily be so much affected himself, (and consequently he cannot so easily affect others) with things that he speaks by wrote; when he takes some liberty to prosecute a matter according to his more immediate apprehensions of it, by which many particulars may be suggested, that were not before thought of, when he doth expatiate upon any subject, according to the workings of his own affections, and the various alterations that may appear in the auditory. And then besides, this liberty will breed a *nippota*, such a fitting confidence, as should be in that orator, who is to have a power over the affections of others, which such a one is scarce capable of, who shall so servilely tie himselfe to particular words and expressions, from which he dares not vary for fear of being out.

But a man cannot expect a good habit of preaching thus without much study and experience. Young beginners should use themselves to a more exact and elaborate way, when a good stile and expression is first learned by penning, it will afterwards be more easily retained in discoursing.

In the elocution there are two extremities to be avoided; too much } Boldnesse.
Fear.

1. Against too much *rasnesse and boldnesse*, consider the speciall presence of God, and Angels, the solemne dignity of those sacred mysteries with which we are intrusted, the weighty businesse of saving souls. And *who can be sufficient for these things?* It was a usuall saying of Luther, *Erst jam senex, & in concionando exercitus sum, tamen timeo quoties suggestum conscendo.* And he found by experience, that when he was most distrustfull of his own preparations, then were his labours accompanied with some speciall blessing and efficacy. And on the other side, when he was most confident, then he failed most.

N 3

2. Against

Acts 4:19.

1 Cor 3:9.

2. Against too much fear. Consider the business we are about, we shall be boldness, God has promised his assistance, that he shall appear in our weakness. It does not become the excellency of our calling, we are the *Apostles*, the *Ambassadors* of God, *evangelists*, his fellow-workers. And besides, this timorousness in the speaker will much hinder the efficacy and power of the word on the hearers. In brief, the proper manner of eloquence is with modesty and gravity, which will best suite with our calling and business.

To conclude. The observation of these helps and directions, together with frequent diligent practise, will as farre (as we can effect) quickly produce a good habit, and by consequence a facility.

*For controversies and Bibles? & will be for
the matter of instruction & works for the Christian
IN IS. Ruying*

